

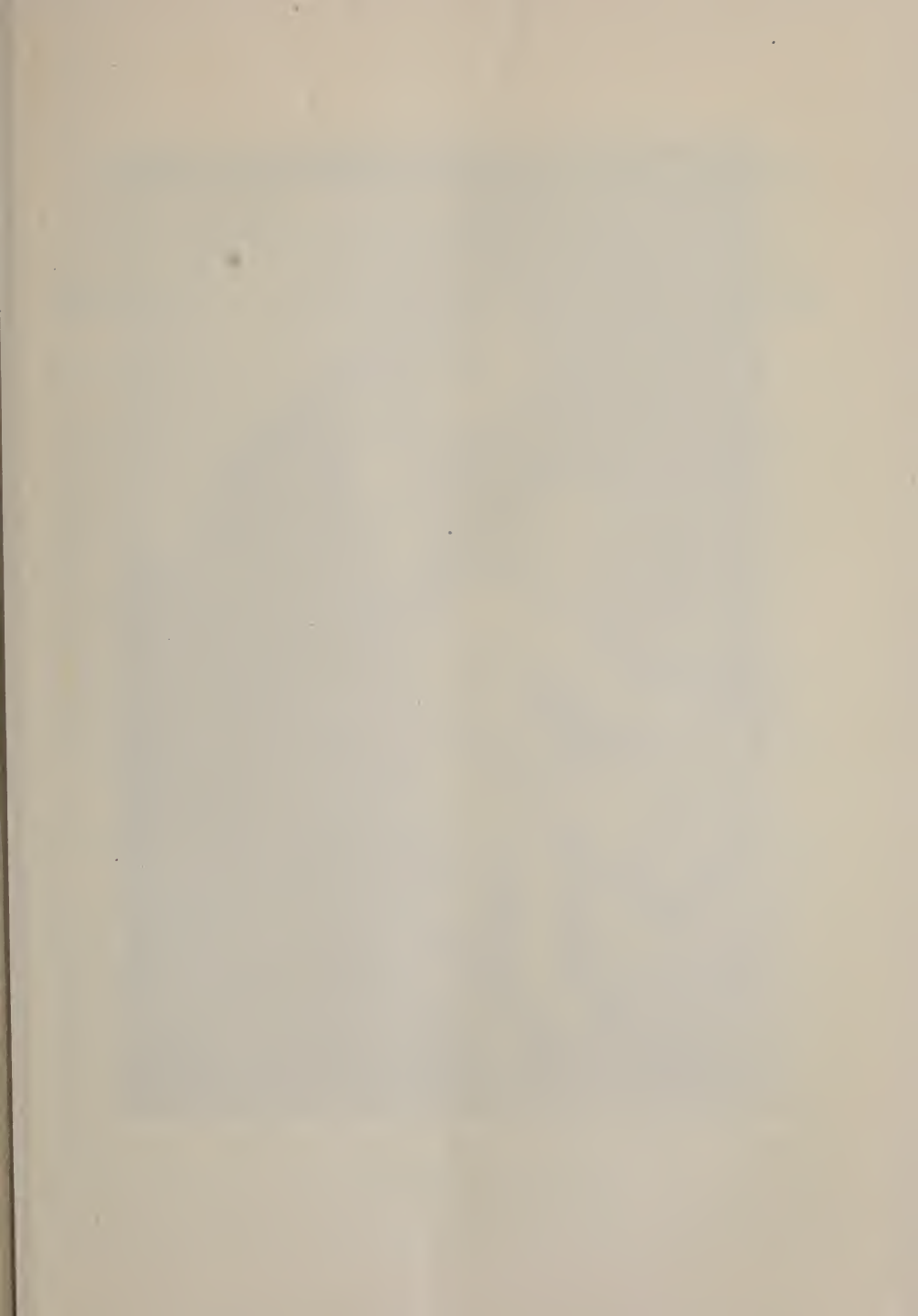


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THE CHILD WITH THE CROWN OF THORNS.
(Attributed to Botticelli.)

Life and Light

Vol. XXXVII

DECEMBER, 1907

No. 12

MISSIONARY PERSONALS. The supreme sorrow has come to our beloved missionary, Mrs. Annie M. Fay, of Bailundu, West Africa, in the death of her husband, Rev. W. E. Fay. They had returned to America with their children for the sake of his health. After a severe surgical operation a second was found to be necessary and from that he could not rally. He had been a valiant soldier of the cross, and many in two continents will mourn his departure. Mrs. Fay, with her children, is at Oberlin.

Miss Wiley, of Foochow, is making the work for the women of that city vivid and appealing as she tells of it in this vicinity.

Miss Lucy E. Case, of Osaka, Japan, has gone to Denver for the winter, the New England climate being too severe for her. Miss Daughaday, of Sapporo, Japan, and Miss Bushee, of Madrid, are both at home on furlough.

Miss Mary L. Hammond, long of Chihuahua, is making an excellent recovery from a severe surgical operation.

INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN. This name has long stood for the entire educational work carried on at the headquarters of the mission to Spain, first at San Sebastian, then during its temporary sojourn in Biarritz, and now at Madrid. It is desirable that the readers of LIFE AND LIGHT should understand that this work has now been divided. The corporation, organized in 1892 through the instrumentality of Mrs. Alice Gordon Gulick, was then legally incorporated in the Massachusetts Legislature under the above title. This corporation, and the league which works in conjunction with it, have sent out a partial faculty to care for their interests in Madrid, and have assumed responsibility for the preparation of the three upper classes for the government Institute examinations. They will also offer special attractions in English courses for the daughters of families desirous of having knowledge of that language. The school supported by the Woman's Board of Missions will now be known as the Normal and Preparatory School for Spanish Girls. The work of that school

will be the same as in the past, with the exception of the instruction of the three upper classes in the Institute course. It is expected that the scope of the school will be narrowed in this one direction only, and that this will make it possible to receive more girls in the preparatory and normal departments. The treasuries of the corporation and the Woman's Board of Missions being entirely distinct from each other, the woman's board would request all contributors to its work to send gifts designated carefully as for the Normal and Preparatory School for Spanish Girls.

GOOD CHEER FOR ALBANIA. The most important thing at the Cleveland meeting, says Secretary Patton, was the presence on the platform of Mr. and Mrs. Kennedy, just ready to sail for Albania. This little province, shut in by mountain ranges, has been held for generations in the grip of Mohammedan Turkey. During recent years some of her people have found their way to America, and Jamestown, N. Y., has been a center for them. The Christians there have received them cordially, and thirty or forty have professed their faith in Christ. They have written many letters to friends at home telling of the good country to which they have come, and of the wonderful blessings of the gospel. Naturally, those in Albania covet such blessings for themselves and their home land, and for some time they have been asking for missionaries to come and teach them the true way. Through a chain of circumstances, manifestly and beautifully providential, the American Board is now able to answer this appeal, and we must pray for rich blessing on these new workers and their new work.

MISSION STUDY GRATIFIED. A criticism was sometimes heard in the early days of "United Study of Missions," to the effect that we were giving too large a proportion of time to the study of history; while the progress of missions of to-day was neglected.

If, with confidence in the judgment of those who planned the course, we have followed the outlines laid down for us in the six volumes of the *Christus* series, we now have our reward. Each chapter of *Gloria Christi* is a challenge to the awakened interest of students, bidding them note what is doing now in evangelistic, educational, medical, industrial and philanthropic lines the whole world over. And what an inspiring record!

E. B. S.

OUR ANNUAL MEETING. The second Wednesday of November comes so late this year that it is not possible to tell the story of our meeting in Worcester in this number without delaying the magazine more than we are willing to do. We have promise of many good things for the two days, and hope for a large gathering and enlarged and enkindled interest therefrom.

OUR TREASURY FOR THE YEAR. The annual report given at the meeting at Worcester (see page 564) makes us both thankful and thoughtful. For the first time the contributions from the Branches, with individual gifts for the regular pledged work, have reached the sum of \$120,000, the sum for which we have been striving for five years. The receipts of \$2,000 from three friends on almost the last day of our year makes possible this glad statement. We recognize with cheer and deep appreciation the effort and sacrifice of many faithful workers, which has brought this sum to the Master's treasury; and we shall go more bravely into the work of the coming months, because we believe that we shall not fall below this sum in future years. This has been accomplished by steady, earnest, honest work. But this is not the whole story, and we are still very anxious. Legacies have fallen off alarmingly, and the receipts from that source have been only \$17,470, a sum less than in any year since 1895, and far below the average; so that in spite of generous gifts we are still lacking about \$10,000 of what we need to carry on our present work. The high prices that rule here prevail on most of our mission fields, so that larger grants and salaries are inevitable. A steady increase of gifts is imperative in order to keep pace with the growth of the work abroad.

A RARE OFFER. One of the best, certainly the broadest of the missionary magazines in the English language, which is saying in all the world, is the *Missionary Review of the World*. Thoughtful editorials, vivid and picturesque articles by missionaries at the front, and carefully collected and edited news from all over the planet combine to make it most informing and stimulating. Now we can offer this magazine to our readers at such a rate that \$2.50 will bring both **LIFE AND LIGHT** and the *Review*. The **LIFE AND LIGHT** subscription may be a renewal, that to the *Review* must be new. This offer holds good till January. We wish that every auxiliary might avail itself of this proposal, and we are sure that the circulation and reading of the *Review* among our Christian women would kindle deeper interest in all missionary service, and in the work that belongs specially to us.

A TRIP WITH SANTA CLAUS. A Missionary Christmas Story for Children by Lucy W. Waterbury: 48 pages; colored illustrations; board covers. Price, 40 cents. *The Beautiful Life* by the same author, 25 cents. Send post office order to M. Leavis, West Medford, Mass.

CALLED HOME. BY a brief cable message we learn that the Madura Girls' Training and High School has sustained a severe loss in the death of Miss Bessie Browning Noyes, who for seventeen years has been

its efficient and honored principal. Joined after three years' service by her sister, Miss Mary T. Noyes, this school has become a leading educational force in the Madura Mission and in Southern India.

Miss Noyes has bravely overcome the limitations of a frail body often over-weighted with attacks of asthma, and has accomplished a mission which has far-reaching results in the changed lives of many a woman in India.

Bessie Browning Noyes was the daughter of Rev. J. T. and Mrs. E. A. Noyes, who joined the mission in 1853, and whose graves are in India. She was born in Madura, July 20, 1860, and graduated at Wellesley in the Class of '82. After teaching a year in the South her heart was drawn toward the land of her birth. By letters recently received we knew that she was ill with fever and asthma and we must wait for further details. It is a comforting thought that Miss Helen E. Chandler, associate with the sisters, is already on her way to the one now so needing her sustaining and helpful companionship.

S. B. C.

SOME PRESENT ASPECTS OF WORK IN SPAIN

BY MISS KATE G. LAMSON

AS Madrid is the center and home of the Board's work in Spain at present, we naturally begin there with inquiries as to the results and the present conditions, as well as the widespread influence of the labors which crystallize there. The study that we base upon these inquiries is gratifying, and makes us wish that in the earlier hard years of seed sowing Alice Gordon Gulick might have had the prophet's vision, to look afar off



THE STATION CARRIAGE TO PRADEJON

to see the things which are now, but were not then. She has her reward, and we may rejoice with those who, having entered into her labors and added thereunto, are now blessed with full scope for every power and a boundless horizon of opportunity—an opportunity for which time, strength and means are all too scanty. To one traveling through Spain in company



TYPICAL HOUSE AT PRADEJON

with a representative of the work at Madrid, it is astonishing to find friends everywhere; the greeting, unreserved and hearty, given by people of widely differing faiths; the pastors of Protestant churches coming with eagerness for the right hand of fellowship; the parents and friends of pupils now in the school gathering from near and from far to inquire about their progress; and any girl once a member of the school coming with eager feet to catch sight of the face of one who was perhaps the best friend she has ever known, and plying her with questions regarding the life that was so dear in her student days.

From one rich mining district we find that girls are each year sent on scholarships contributed by those interested in the people among whom commercial interests have brought them. These students, who come from

ASCENSION, A VILLAGE SCHOOL
TEACHER

Rio Tinto, are picked with reference to their ability to make the most of the educational advantages to be offered them. They are girls who command respect in the school and when they return to their homes, or go to fields of labor in small, secluded places. We find the graduates of this school satisfied to work among the humble people in the midst of privations. Some of those who did not shine in their school course as students of even average ability, whom the teachers have sent out, questioning what the future could have in store for such, have, in doing the work which came to their hands in the place where Providence set them, made for themselves



FIRST HOME OF NORMAL AND PREPARATORY SCHOOL

a record of noble Christian lives spent for the uplifting and enlightening of a little community.

At San Sebastian, so long the home of the mission before the Spanish American War made necessary its temporary removal to Biarritz, it is interesting to notice the changes that time has wrought. From the first here was a center of persecution for any Protestant worker. Every effort was made to keep away the girls who attended the day school. Indignities were heaped upon teachers and pupils when outside the building which was their home. Religious services were difficult to maintain, and yet the work grew and large results followed the labors of those difficult years. Since the

removal of the school, first to Biarritz and then to Madrid, thus withdrawing the missionary force as well, the struggle has been more fierce and the little band of Protestant Christians has found it still harder to hold its own. Migration to South America depletes many Spanish communities. We miss from San Sebastian now many strong workers of past years, but we feel that the loss to the work at that point is the gain to those distant lands into which they have gone. They have carried with them the sturdy Christian character built up in their home land. While numbers are now not so large at this point as formerly, the respect of the community for the work has been preserved in spite of the persecution which goes on at present with renewed vigor. The children in the school are largely from Catholic families, though the public schools in San Sebastian rank higher than in any other part of Spain, and tuition in them is gratuitous, while in the mission school one *peseta* (twenty cents) a month is charged. When we inquire why Spanish families prefer to send their children to our school, even at greater cost, we are told that for some reason difficult to define Spanish schools do not succeed in teaching the children. Boys remain in them for a long period, and then leave in almost absolute ignorance, whereas in the little Protestant school, children of both sexes really learn what they are taught. Here, as in Madrid, the best things underlie all the education given, and almost all the members of the school are attendants of the Sunday school as well.

In each place where work is being carried on under the auspices of our Board we find different characteristics. At Santander, the earliest home of the work, there is a very large and strong day school. At Saragossa, while the schools are prosperous and influential, the church is perhaps more so. Its light shines throughout Spain, and it is everywhere known as a stronghold for Protestant Christian work. At other places the schools are made up from the families of laborers, and the poor among



PROTESTANT FAMILY AT PRADEJON

men receive the uplift for which in all lands they have shown themselves more ready than have the higher classes.

What shall we do for our Protestant work in Spain? The future must decide. To an observer, after a short residence at the heart of the work at



SCHOOL CHILDREN AT TAUSTE

Madrid, it would seem that the day of opportunity is just ahead, opportunity such as the present with all its activities does not offer. Progress is knocking at the closed door of Church and State for Spain. From other lands comes the imperative voice of commercialism, which will enter and will not be ruled out, and into the palace has entered a queen from a strong Protestant land. Although she comes having cast aside the faith of her fathers, an influence has come with her which is

already making itself felt, and will surely set ever further open that door, even now swinging on its hinges. For those who love the cause of Christ in Spain this is no time for retreat. Rather should we press forward to possess a land slow to be won, but a rich trophy to be laid in his own time at our Saviour's feet.

REUNION OF THE BEES

BY MRS. GERTRUDE C. EATON

THE Mexicans are a poetical people. This shows itself in their tendency to give striking and appropriate names, not only to their flowers, but even to such prosaic things as the small pieces of bread they make, and which are known as *coronas* (crowns), *rosas* (roses), *torcidos* (twists), *doblados* (folded), *gorra* (cap), *rosca* (ring-formed), *sentado* (seated), *cortado* (slashed), *bolilla* (little ball), *laberinto* (labyrinth), etc. The madeira vine, so hard to exterminate when once rooted, is known as *sin verguenza* (without shame); and the columbine is *palomas en consejo* (doves in council); the pansy is *pensamiento* (thought); foxglove, *perrito* (little dog); four-o'clock, *maravilla* (miracle); verbena, *alfombrilla* (little carpet), etc.

So it is not surprising that the same tendency is found even in the mission schools, and that the name chosen for the school paper, in *Colegio Chihuahense*, was *La Abeja* (The Bee); nor that the corresponding term *colmena* (beehive), was applied to the place itself. It was well chosen; for a busier place, or a happier, it would be hard to find.

Some of the bees found their way back a few days ago, with their "swarms" of little ones; and what a pleasure it was to welcome them on Sunday in the Bible service, just before the Independence Day that had attracted them.



PART OF THE DORMITORY IN THE "COLEGIO CHIHUAHUENSE"

On the spur of the moment it was decided to have a gathering of them all, with others whose homes are in this city, on the following Tuesday, the day of the women's meeting every week. We got the word around as speedily as possible, and in Christian Endeavor Social Hall welcomed mothers, children and friends to the number of forty, for a brief prayer meeting, followed by a social time, with ice cream and knickknacks. Inside the circle of chairs were placed the little kindergarten seats for the children, who were remarkably quiet and good through the services; and then, how their eyes sparkled as their little hands appropriated the "animal" crackers that were passed to them repeatedly!

There was Martina, one of the first three girls who ever came to the

boarding school. Sweet and attractive matron, mother of five beautiful children, all of them in the school, she is the efficient director of the sewing department of the women's society. Josefa Madrid, the brightest of the trio that formed the first graduating class, in 1897, under Miss Hammond, was one of the visitors, from her distant home, with her half-sister and two dear children. Though they have lived for much of the time in mining dis-



MAKING "DRAWN-WORK"—A FAVORITE OCCUPATION
WITH MEXICAN GIRLS

tricts, and have had but few advantages, the Christian training was evident, as the children joined in gladly with the others in the children's hymns. Maria Cota, plump and matronly, with three dear children, represented the Salvation Army, her husband being one of the officers in El Paso. Prisciliana de Gonzalez, formerly a teacher in the school, whose eldest, Gilberto, is now in the kindergarten, graced the occasion with her two younger children, fair and bonny as one could wish to see. And there was Maria Holguin, sweet and girlish yet as when she graduated in 1899, with her two little girls, who might have served as models for some of Raphael's cherubs.

Then came the present teachers from the school, including Miss Juanita Case and her sister, and the chatting went back over the years, as the "girls" recalled their beloved teachers, Miss Dunning, Miss Hammond and Miss Long, and the experiences of those care-free years.

When Miss Dunning first came to us, she was often comforted by the thought of what her father once said: "If you have only one girl who becomes a Christian mother, one of whose children may become a minister

of the gospel, your work will not have been in vain." How he would have rejoiced to see this day when not one, but many Christian girls are making Christian homes and training their children, as Moses urged the Israelites to train theirs, in the nurture and fear of the Lord.

We trust the "bees" returned to their homes laden with new honey for future use.

PICTURES FROM BOHEMIA

BY MRS. J. S. PORTER

[Mr. and Mrs. Porter, with Dr. and Mrs. Clark, are the only American missionaries in the great city of Prague, a city where the pure gospel is sorely needed.]

YOU see we live right in the heart of Europe. Would that it were "in the very heart" indeed in more senses of the word than one. This noon a pretty German girl, who has been visiting us for several days, left for her home in a German village, almost on the boundary line of Bohemia. She is a daughter in the family where we have spent several summer "vacations," and is hungering to know more of God. Just a glimmer of light in her heart and no church or Sunday school to help it on while many a wind and shower would quench it—but the kingdom of God is like a mustard seed, and God himself is nearer than any church.

At six o'clock this evening our neighbor across the street was brought down on a stretcher, shoved into an ambulance wagon and rolled away to the hospital. The crowd of boys gathered to see the sight have dispersed but the sadness remains in my heart. I can see the little room in the fourth story over across the way, the two pale little children who have breathed the fetid air over and over again, the young mother now preparing to return to her work in the shop, the poor old grandmother who "keeps the house," and even the now vacant bed by the window and the tub of clothes soaking in the tiny entry. The little home will soon be broken up. A few days or weeks in the hospital (in all human probability) will end the long, hard fight with consumption, but, thank God, it has been a good fight, and I believe a "crown," the "mansion prepared," and the "eternal weight of glory," are all in waiting. The picture is a sad one, but it is not dark. Mr. K. is a young Christian, but his handsome face has often shone with God's own light for he "knows God," and his patience and faith have been a joy and wonder to us.

Down under the hill lives a letter carrier, and if you had traveled in Prague you might easily have seen him, for one of the city promenades is on his beat, and his fine, large uniformed figure and pleasant face are good

to look upon. Our *listonosh* (postman) earns his living by delivering letters, but I truly think he lives to do God's work and win souls to him.

We went a visiting, but on the way, as we stood wondering whether to turn to the left or right, a young woman met us who used to live in the same house with the postman, and she led us to our destination. Strangely enough, before this young woman became a Christian, and while defending her neighbors, Mr. and Mrs. "Listonosh" (postman), to certain people who were making light of them and their new faith, as she was telling what she thought the Christian life was as lived by them, and in the very act of explaining the way of salvation as she herself had heard it of them from the "Word of God," a flood of light broke over her soul as the conviction flashed upon her that she herself could find Christ by accepting the same terms of salvation. Then and there she accepted Christ and received the assurance of sins forgiven.

At the door she left us regretfully to go home to her brother who is slowly dying of consumption. For his sake she left not long ago a position in Russia, which she took with the express aim of doing work for God.

A warm welcome awaited us. Some of the neighbors came in and we eat around the table which was drawn out into the middle of the kitchen floor. And such a cheery place it was! The kitchen utensils hung in shining rows by the white tile stove, the floor and benches were as spotless as hot water, soap and sand could make them, and the fleckless lamp chimney shone with—that which is "next to Godliness." Furniture filled the sides of the kitchen and we ourselves the middle. Chairs were brought from "the room" for some of the guests, the washbench served for others, while our quick-witted hostess improvised a seat for herself on the coal box, and, by an emphatic gesture of the hand, she directed the little white dog to his place in the corner by the stove. And so we sat close together; and to such places I verily believe the spirit of God loves to come.

Our host, the letter carrier, beamed on the company assembled, and explaining by way of introduction that the friends on his right were neighbors who had become interested in the "Word of God" (the name almost always used by our people for the Bible), he asked a young married woman among them to tell how she stood and why she had come.

"Well," said the young woman, "it is about like this; I have always said my prayers and gone to the church, and have been a good Catholic, but sometime ago when Mr. and Mrs. Listonosh moved in here, they told me about something different and lent me a Bible. As I read I began to be dissatisfied. I continued to go to church, but praying to the saints brought me no joy or comfort. I find something different in the Bible, and I want

to know more about it. This is where I stand and why I came to-night, and this is my brother and his wife; they, too, have read a little. We are all upright, pious Catholics seeking for light."

Now, I think Mr. Porter is never quite so happy as when sitting side by side with people who need to know our Lord, and so, opening his Bohemian Bible at the eighth chapter of Acts, as did Philip to the Ethiopian, he preached unto them Jesus and the way to find him. "Why!" exclaimed our host at the end, "just before you came we were reading together the fifty-third of Isaiah," and removing the glasses from his nose he proceeded to add a few remarks of his own, wholly to the point and clear as the crystal he was polishing the while. And only three years a Christian, thought I almost in wonder, for I knew he had stood as a rock for what he felt to be right, and from whence had he this wisdom? Truly God can do much in and through a life wholly his own.

It was very interesting to watch the faces around that kitchen table. When the young matron was asked how she thought she could "become a Christian," a little doubtfully she replied, "Oh, I would read and read the Bible, and then, perhaps, sometime, somehow I might find Christ." Her face shone with a new light as the thought came home to her that by following the Ethiopian's example and believing the promise, "Him that cometh unto me I will in no wise cast out," she need not wait until the indefinite future before finding Christ.

"Wife," said our host in the course of the conversation, "can't you find a Testament for this young man?" There was a few minutes' search in drawers and boxes when the little woman appeared with a determined look on her face. "I'll tell you what we'll do," said she, "you just take our Bible," laying her hand on the large "Kralická" Bible open on the table. "If we gave you a Testament (playfully shaking her finger at the young man), likely enough you would lay it on the shelf to gather dust, but here is our Bible all marked; take it for awhile and then, if you are interested, you can buy one for yourself. It does not cost much, only a *gulden* and thirty *kreutzers* (fifty-two cents). And mind you begin right here where I've put the mark in at John. That's the best for you. Soon you will come to this; you see it here marked with red (placing her finger on the verse and reading impressively) 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.'" All present were led to look away from church, form and ceremony, and to fix their gaze on the Lord himself, the world's Redeemer.

After prayer a song was sung and the little company dispersed, but oh, I

wish that all over the world we Christians knew how to use our homes as nets to "catch men."

Later.—Dear Mr. K., who lived "across the way," has left all his suffering down here on earth and has gone to his reward in heaven. The young matron "down under the hill" has found the Lord Jesus Christ, and if it were the beginning instead of the end of the letter I would like to tell you of the little celebration the "Domovina" (Rescue Home) had the other night when we all wore flowers, played games and had such a merry, happy time; and I would tell you of the dear old sister in the church we met yesterday, resting the heavy basket of clothes she had ironed on the park bench; and of the woman bringing coal on her back away up the hill from "Unslé," because there they throw in an extra shovelful; and how Miss Jehlicka has an invitation to lecture (away out somewhere) in a "Reformed State Church" (her father is very poorly now, and she could leave only for a day); and how the city is being beautifully decorated for the Emperor's coming on Monday.

GOING A PILGRIMAGE IN INDIA

BY DR. LOUISE H. GRIEVE

[Dr. Grieve, about coming home for her furlough, has done valiant work in Satara since 1900.]

AND has our dispensary done nothing because there is nothing to show? In a recent little trip we took into the district, forty miles away from here, where no missionary ever goes, the only ones we found who had ever heard of Christ were the few who had been into dispensary. In a village thirty miles away is a *Shimp* family daily reading the gospels received in dispensary two years ago. In a village, thirty miles in a different direction, is a Mohammedan government servant studying the gospels he received when he brought his child to dispensary. In a village forty miles away in still another direction, is a Brahman family worshiping the true God, about whom they heard in the dispensary. And so on throughout the district and the city. Many enter the kingdom of God who never enter a church, or are counted here. But it is said our field is unfruitful and unpromising.

This hot season I had two interesting little trips—one was to Pandharpur, the great place of pilgrimage for all this part of India. So many of my patients go there every year and bring back cholera by the way, that I determined to go, for the more we know of these people's religion, which governs all their lives, the closer we can get to them. We were the only Europeans

and the only Christian workers at that festival. At the biggest festival in June or July, seventy-five thousand people attend, and at the one we were at there were over thirty thousand, the chief constable told me. It is only eighty miles from here, for Sholapur district joins ours, you know, and most of the people walk or go in bullock carts; but we had to take a long round to get to it by train.

A new railroad has been put through from Barsee Road especially for the pilgrims. Each car is in one long compartment, seats running lengthwise, and I counted nearly three hundred people in the car we were in, and there were eight or ten cars thus packed with pilgrims. They were a most interesting crowd, too, of all castes and conditions, all sorts of holy beggars mixed in with wealthy Brahmans and poor low castes. There were many sick ones, too, brought for healing.

I was surprised at the number of Brahman families. All were happy and enthusiastic, intent on one object, getting blessing. The educated profess not to worship idols, and this is almost pure idol worship, so I was surprised at the number of educated people there. We fell in with a wealthy *Guzerati* Brahman family from Bombay. The women were beautiful, most richly dressed. One was all in green, various shades of the richest, soft brocaded silks. Her jewels were all green and old gold; very handsome; the nose jewel a magnificent diamond. The family belong to the Saraswati Somaj, a division of the Prartarna Somaj, of which one son is the secretary. They were bringing for healing one daughter, who was very ill. But they seemed to have more faith in me than in all the ceremonies they were to perform, and begged of me to prescribe for her, which I did. The people belonging to these Somajes are supposed to be among the most enlightened. But these coming there showed what a strong hold Hinduism—and a low form of it at that—still has on them. This man had never read the gospels, so he bought one and we read John iii together. He said some of their Vedic hymns, and we sang “How sweet the name of Jesus is.” Everyone at the end of the car was most attentive, and this man and his mother were especially interested. The old lady took off her two strings of *tulsi* beads and gave them to me. They are worth only a few *pice*, but I valued them from her as she had worn them round on her pilgrimages. She was delighted when I gave her a little hymn book. And so we found the pilgrims all willing to listen. The town people are ugly, and a band of Pundita Ramabai’s had been there, and they were very ugly and stoned them, one girl being cut. But they did nothing worse than shout “Christi, Christi” after us. I had my camera along, and was surprised at the way they wanted their photographs taken. The priests at some temples cleared away the

crowd for me to get a view of the god. Perhaps they thought I admired their gods, anyway it made them friendly. No Christian is ever allowed to see the great god, Vithoba; only high-caste Hindus can see it, and at the big festivals the crush is so great that, though the police beat them back with big whips, they say some are always crushed to death or badly hurt.

I wish I could tell you of all we saw in those two days—the bands of pilgrims going the round of the holy places carrying banners and singing, with bands of music, a great enthusiastic throng, and the crowds bathing in the river or prostrating themselves in front of hideous idols and burning camphor. We had to keep moving on and on in the changing crowd, till the heat and the smell of the incense and the flowers made us dizzy. But being Christians we could not get a drop of water there. We got very tired as the heat was intense, and then I realized the truth as never before of the words, “He prepareth a table before me in the presence of mine enemies,” for God touched the heart of a Brahman who got up from his sleep, invited us into his shop, and gave us his blankets to rest on, while he made me a cup of tea. Whenever we got a chance (I had my Bible woman along) we said a word for Jesus. How I wished two or three churchfuls of Christian people from home could have been there to get a little idea of the awful hold Hinduism has on these people, and the awful need there is to give them something better. Train time came all too soon, and with the pilgrims we crowded into the gay little boats and crossed the river. And as we crossed the people looked back at the many temples, and folding their hands in adoration sang in unison a refrain of praise to the gods. The people in other boats took it up. It was sweet and solemn, but so sad. And then we all crowded onto the train again, and again the pilgrims listened as we told of Jesus. Whenever we passed a band of pilgrims the refrain of Glory to God Vithoba swept through the whole car. I do not suppose our going did much good, but I learned a lot.

They tell us they worship the one true god. The trinity Brahma, Shiva, Vishnu, comprise their one god. The 300,000,000 gods of India are all incarnations of one of these three, hence of the one true god, and when anyone worships any of these gods he worships the one true god. This is the theory, but in truth the mass of the people worship many gods, and a large number worship the material idol. I found out how they get rid of their sins by bathing in the river. When they bathe in the river the god or goddess of that river, India or *Bhema*, or whoever it may be, takes himself their load of sins. He carries these sins, but the load grows very heavy and he himself must get rid of them. And so he does some great work of merit, which so pleases God that he removes the burden, for it is only the

great God after all who can really forgive sins. And for the first time I see the beauty of their idea of heaven being absorbed into God. I always thought of it as a state of nothingness, where all knowledge and desire are lost. But instead the soul, purified by much suffering till all earthly desire is done, when absorbed into God is all knowing, all wise, for the soul lost in God is part of God, it is God himself. To the proud Hindu, with all his philosophizing and unreal reasoning, the way of the Cross seems too simple. And yet the Crucified and Risen Christ is the only hope for India.

This letter is quite too long for me to tell you of our little tour into part of our own district. I took my native nurse, and we went over 100 miles of road, giving out medicines, telling the story. And though it was a privilege to tell the story to those who had never heard it before, we were weighed down with the realization that in that and other parts of our own district there are hundreds of villages where Christ's name has not yet been named. And what is it all over India? We Christians are so ready to cast our burdens on the Lord and have him carry them. Why do we not take part of Christ's great burden of sorrow for a lost world? Would not that be taking Christ's yoke upon us?

MISSIONARY LETTERS

MICRONESIA

Every word from our valiant, far-away workers in these lonely islands is welcome. A letter from Miss Olin, dated July 11th, says:—

It is now five weeks since Miss Wilson went to the Gilbert Islands. She took two girls with her, one on account of her health, which made it imperative that she should have a change; the other one with the thought of having her married to the young man to whom she was engaged, if everything in his conduct during the year he has been away from here, should prove satisfactory. They had to go first class, all three, as the *Germania* has no second class where they will admit women; at least, not white women, and of course the girls could not be put below by themselves. The regular fare from Kusaie to Butaritari, the first stop in the Gilberts, is 75 marks, but being missionaries, they give us a discount of 20 per cent, making the passage \$15 each way.

We spent a week at Lelu with all the pupils before Miss Wilson left. The people, as usual, did all they could to make our stay pleasant. The king had, at our request, put up a house for us, just a roof, with walls closed in half way up; and coral pebbles for a floor. But it was very com-

fortable, and as we had very little rain that week, we did not mind the open sides. After Miss Wilson left, I came back home with my flock, and spent the next week in cleaning, inside and out, on our premises. It is discouraging to see how quickly the grass and weeds grow. One no sooner gets them cut down before they come up again. The second week we began school, the Gilbert girls hearing each other recite, as my time is fully taken up by the Marshall and Kusaien part of the school. Thus I have no more school work to do than when Miss Wilson is here, but of course I have to look out for everything.

It is breadfruit season, and once a week I have taken the girls, sometimes all of them, sometimes about half, and gone with the boys to gather breadfruit. It is a man's work, but when we have only two boys, or young men, to help us, it would take all their time to gather it. So they climb the trees and pull off the fruit, and the girls stand around and see where it falls and then gather it and carry it to the canoes. By going myself once a week, we have been able to live entirely on breadfruit these four weeks, with a few bananas for variety. And even so we have not been able to use it all, but I have allowed the Kusaiens to take some, and a part even has gone to waste. I wish the poor, starving Mortlock folks could have had it. Miss Baldwin writes me of the cyclone there and the resulting scarcity of food.

EUROPEAN TURKEY

In the annual report of the girls' school at Monastir we read:—

No matron is employed, as we find it most satisfactory to put the various household duties upon the girls, under the direction of an assistant teacher. This is best for the development of the girls themselves, and is necessary in order to reduce expenses as much as possible. The cost of living in this city has increased greatly in the last two years, and it has been necessary to raise the charge for board from eight to ten *liras*, though reductions are made as may seem best in particular cases, the lowest sum for which any boarder is received being three *liras*.

EASTERN TURKEY

Of all the work under the care of the Woman's Board none is more directly fruitful, perhaps none is more arduous than that of the humble Bible women. Miss Poole, of Harpoot, shows us something of the life of one in that city:—

Now I want to tell you about some calls I made yesterday. I went with the Bible woman on the other side of the city to visit her scholars in the lower quarter of Harpoot, *Sinamood* (a poor section of the city), and the Syrian quarter. She has thirty-five scholars, and we visited twenty-three of them. She teaches reading, writing and spelling. Most of her pupils

have graduated from the primer and are reading in the Bible. She questions them on what they read and has spiritual talks with them. One woman has eleven children, the youngest a baby in arms, yet she is taking lessons and has advanced so as to be able to read in the Old Testament. Another woman, perhaps forty years old or more, is taking lessons with her grown daughter, and asked me to pray for her especially, because it is difficult for her to learn. Another woman, not young, was learning simple words from the primer. She told me that she has five children living, and two



LOWER QUARTER OF HARPOOT

have died. She said that she wanted to take the time she would have spent in caring for those two who have died in learning to read.

All the women have many household cares and duties, and it means a good deal to devote time every day to preparing and reciting a lesson. The Bible woman's territory is a large one, and she has to go up and down steep streets in heat and cold, snow and ice and mud, and I feel that she deserves every *para* that she receives. I questioned her scholars, and also tried to speak some encouraging words to them, and we gave each one a Bible picture.

Miss Mary W. Riggs, formerly of Adabazar, now teaching in the girls' department of Euphrates College at Harpoot, tells us something of village life near the city:—

Sunday afternoon a blind girl, who has been for some years in the German orphanage in Mezereh, but who is now with her mother in the village, took me to her home. Her mother is an old woman, and has just recovered from a long, severe illness. She is very ignorant, and cannot sympathize with her daughter, whose mind and soul have been somewhat enlightened in the orphanage. The other women and girls of the village are also densely igno-

rant, and they are quite satisfied with their condition and greatly opposed to accepting any new ideas. I think the poor girl has a very hard life, but still she keeps a bright face, and wants to do all she can to bring her friends and neighbors to Christ. It must be terrible to live alone that way—blind, with no one in sympathy with you, and to feel that every word you speak for Christ rouses hatred in all hearts about you. I hope the girl may be kept close to her Saviour, and have such sweet communion with him that the lack of human sympathy will seem a trifling thing. She says that when we hold meetings there the people attend and appear interested and in earnest simply to win our favor. After the meeting they go away and laugh at all that has been said, and make fun of the speakers. She wants to tell Bible stories to the children, but their parents will not allow it. They have a horror of being made Protestants, and will do all they can to prevent anyone in the village from listening to serious talk of any kind.

It is very hard to know how to win such people, when they are so self-satisfied and opposed to any kind of improvement. That village has suffered much for the name of Christian, but not for Christ, and they can see no difference. They are sure they will be saved and rewarded, because they have kept that name through centuries of persecution. But their Christianity goes no deeper than the name. About certain things they are very conscientious. They will never work on Sunday. Their work during the summer is to go off fishing all night, and then they sleep during the day; but Saturday night and Sunday night they always stay at home. Then all day Sunday they lounge about with nothing to do but gossip and quarrel, of which they do a great deal. We must all pray that this village and the many others like it may receive the sight soon, and be saved from this terrible darkness.

JAPAN

A recent letter from Miss Gulick speaks of her approaching furlough and possible retirement after more than thirty years of arduous service. But her heart clings to her work, and she adds words that must appeal to some young woman as meant for her:—

But where is the young woman to be preparing to take my place? She can't do much without three years, mostly of study; and the whole Huiga field is waiting for woman's work for woman, which I cannot do. Dr. Barton says, "Institutions appeal more to young women than general evangelistic work." But if the country and village woman are to be evangelized, it must be done in some other way than by any institutions that I know of.

Miss Colby, a teacher in the Baikwa School for Girls, at Osaka, is one of those who works for souls as well as for intellect. A recent letter says:—

As we have now learned, the Japanese are very like New England people, so much so that they are called the Yankees of the East, and like us they are mighty self-respecting, and we are the foreign element, so I seek not so-called Bible women, but companions who will work, not for foreign money, but who will be so earnest that they will see what is needed to be done, and do it, while the money that you send keeps them working in connection with me instead of in some other place, and thus my influence is tremendously augmented as you can easily see. If they have the title of teacher of course they are welcomed anywhere. The greatest need of the missionary in Japan is of course the Holy Spirit, and then money to hire assistants who are men and women whom the Japanese must respect, and I am happy in being in the closest touch with three such women of whom I have written.

Two Sundays ago I happened to meet Miss Miyagawa on one of the principal streets, with a lot of children, twenty at least, and perhaps more than thirty, that she was getting to Sunday school. I wonder if many beautiful young women in Boston would walk a mile or more down Washington Street, with the stores all open as on any day, with a lot of poorly dressed children, who needed to have their noses often wiped, to get them to Sunday school. Such women as these can go gracefully into the highest places, or as helpfully into the poorest rooms. Some people seem to think that it is only to the low down that the gospel is preached, but all real Christian workers know that there is a terrible need of the love of Jesus Christ among the rich-poor, and also that the latter need to be lead into the joy of helping along the kingdom of God.

One of our latest letters from Miss Daughaday, of Sapporo, now at home for furlough, impresses us anew with the opportunity at that center:—

Our quiet, steady-going Sapporo, that we have always thought of as so remote from the great world, is changing—the world is coming to her, bringing traffic, tourists and bustle. Last year the Hokkaido Industrial Exposition held here drew crowds, and brought her conspicuously under the public eye. The Agricultural College has risen to the dignity of a university, with fine equipment, and accommodation for at least six hundred students; also, arrangements are being made to make Sapporo a strong military post.

Hitherto almost off the line of world travelers, of late many distinguished tourists have been led to visit us, some of them addressing large audiences, and leaving a deep impression. In some instances, to show them

great honor, the Assembly Chamber of the largest government building, a commodious and beautifully appointed hall, was offered for their lectures, although it was known they were to be of a distinctly Christian character. Among the guests from abroad, who did us much good, were our own secretaries, Drs. Creegan and Hitchcock. So you see Sapporo is becoming one of the strategic centers for Christian work. On the whole, it seems as if the churches feel the necessity of rising to meet these new responsibilities and opportunities, despite the crippling effect of a conflagration in May, which swept away the largest church, a chapel, banks, newspaper offices, and many of the most important business houses. We have suffered another loss in the removal of the Bartlett family to the city of Otaru; but as there is a distinct gain to Otaru, the largest city of our northern island, we feel we must cheerfully relinquish them, and bid them "God speed" as they enter upon their great mission there.

In Hokkaido we, in a small way, are seeing what, taking the empire in the large, is manifest everywhere, the growing up of a nation, the development of a people from the childhood of inexperience to the selfpoise of matured strength and conscious power. But development everywhere is not always symmetrical, some parts grow faster than others; so to-day there remain many social evils almost untouched. Here in Sapporo is the largest thing on the island—an immense brewery plant. Also, an effort is being made, and sanctioned by those in power, to greatly increase the number of brothels here and in other cities. And do not nations, as well as individuals, sometimes suffer from "arrested development"? Immorality and intemperance are sapping the physical strength of the young manhood of the nation, and the wave of extravagance and materialism sweeping over its social life seems to be coarsening the fiber of this naturally esthetic, romantic people. Never was there greater need of most urgent aggressive Christian work than now.

INDUSTRIAL MISSION WORK

OUR missionaries are making a continually increasing effort to train the natives in various kinds of manual labor, and interesting reports of their success come from many stations.

The list of industries under missionary care in Turkey is long, and includes rug making, spinning and weaving gingham and cotton cloth, tailoring, shoemaking, carpentry, cabinet making, smithing, farming, stone laying, silkworm culture, bakery, laundry work, copper working, needlework, embroidery and lace making. The industrial work in Oorfa employs

over fifteen hundred women and girls, and the cabinet and iron work of the young men is acknowledged to be the best done in the city. To thousands of homes this work, supervised and paid for by the missionaries, and afterwards sold by them, means the difference between squalor and starvation, and a life of tolerable if scanty comfort.

Similar training is given in India, where the lace, embroidery and metal work done by the pupils of mission schools receives the highest praise. In Africa, too, the missionaries give much time and strength to teaching the arts of civilization, a real part of Christianity.

A writer says:—

The need of such training has been overlooked and underestimated by many, largely because its universal importance in civilized lands renders it so easily attainable. In America and England almost any child learns without effort what would seem to the savage mind mysterious and complicated operations. In America industrial training is considered of secondary importance, because its universal importance renders it an all-pervading influence. In pagan Africa the case is quite different. Unless special effort is put forth to give the native industrial training, he remains quite ignorant of civilized industries, and does not realize his need. As a result, we might see persons, who, having made some advancement in literary culture, still remain quite ignorant of the simplest industries of civilization, such as using a spade or a plow, an ax or a grindstone, building a fire in a stove, washing dishes, sweeping a room, or even shutting a door.

Throughout the Christianized islands of the Pacific many of the useful arts and manufactures have been taught by European and American missionaries, such as the working of metals, improved methods of house-building, various handicrafts, the planting of previously unknown fruit trees and vegetables, together with the production of nuts, roots, dyes and fibers of commercial value. All this has of course opened up trade, and is employing large numbers of white immigrants in various ways. John Williams was the first to construct a seagoing vessel at Raiatea, and the story of his ship-building is one of the most romantic episodes in Polynesian mission history.

In the earliest missions in the South Seas Christian artisans were a very considerable force. In Madagascar carpentry and improved methods of metal work, tanning and leather dressing, the manufacture of bricks and tiles, the use of roofing slates, the making of soap and numerous chemical products, useful in the arts, were all due to artisan missionaries. It has been the same in other countries. In Madagascar the erection of four stone memorial churches by London Society missionaries produced a school of native workmen, by whose subsequent labor and teaching a town of wooden

and rush buildings became at length filled with brick and stone structures, many of them of considerable architectural merit. In South Africa missionaries have not only been architects, but engineers. They have made tunnels by which water has been brought to irrigate extensive districts, formerly dry and barren, while in New Guinea they have constructed piers and harbors.

Industrial schools are carried on at many mission stations, a notable example of such work being the Scotch Presbyterian colony at Lovedale, South Africa, where artisans of all kinds have been trained. In numerous places the printing press has been introduced, and the various processes in the manufacture of books have been taught to natives, who have become very skillful and expert workmen. Missionary ladies have taught in Madagascar the manufacture of lace, which now gives employment to a considerable number of Malagasy women; and the same beautiful art was taught by missionaries' wives to Hindu women and girls in Travancore, with the same results. Photography, first introduced by missionaries, is now carried on as a profession by many Malagasy young men, and their productions are tasteful and artistic. These are but a few examples merely of work done everywhere by mission agency.

In the whole group of islands, barbarism, savagery and cannibalism have been swept away, the people have been civilized and enlightened, and commerce and industry have been greatly promoted. The beginning and the moving power of all this has distinctly been the work in the great island of New Guinea and other Melanesian islands and in the interior of Africa, and the same results are being produced.

ITEMS OF MISSIONARY NEWS

CHINA INLAND MISSION. This mission maintains about 900 workers located in 203 stations. Last year saw remarkable outpourings of the Spirit in several districts, notably among the aboriginal tribes of the south-western provinces. In Kweichow alone 1,500 came into the church, and the whole number of baptisms was 3,600.

THE DARK CONTINENT. Europe, India, China and the United States could all be laid down in Africa and still leave room around their borders. This great continent has now nearly 2,500 Christian missionaries, with more than 13,000 native assistants. There are about 4,800 places of regular worship, 527,000 professed Christians, almost 4,000 missionary schools with 202,000 pupils, and 95 hospitals and dispensaries.

ROMAN CATHOLIC MISSIONS. The figures in a Roman Catholic missionary atlas recently published, show us that that church has now in foreign fields almost 4,000 men as missionaries, and more than 5,000 women. Their schools number 10,347, and the enrollment of pupils is about 316,000.

MISSIONARY WORK IN PERU. The Regions Beyond Missionary Union carries on a hopeful work among the Indians in Peru, with centers in Lima, Arequipa and Cuzco. The natives hold a religion which is an inherited degraded form of Roman Catholic doctrine, and they greatly need the pure gospel. In Arequipa are 40,000 Spanish-speaking people of many races, but in Cuzco almost all are Indians, who speak only their native Quechua language. They have a greeting which they always use when one meets them on the road, "Hail Mary, most pure!" The person addressed responds, "Conceived without sin." These are among the few Spanish words they know, and one hears them again and again along those Cuzco roads and byways. They never say "How are you?" Might not our mere personal greetings with propriety give place to inquiry concerning the affairs of the kingdom?

THE SCHOOL AT MT. SILINDA

[Taken from the Annual Report]

IT must be noted that while the boys have a good home and all worthy applicants can be admitted, though under crowded conditions, only such girls can be received as can be accommodated in the homes of the missionaries and Zulus, as the new dormitory is not yet completed. The day school is made up of the smaller boys and girls who live on the mission farm in their kraal homes. For them attendance is compulsory. This does not, however, include all those whose homes are on our farm, for many of them have voluntarily cast in their lot with the boarding pupils, and are reckoned among them. Boys over fourteen, moreover, are no longer compelled to attend because of the yearly pound tax which makes it necessary for them to leave home and work at least part of the time.

Many of the older boys in the boarding school (and some of them are men grown) come from long distances. Some while working at the mines or in towns met there our former pupils, who told them of their faith and their school, taught them in some cases to read a little, and sent them on to Mt. Silinda. A very valuable addition to the school has been the nine boys from Beira, whom Mr. Bunker sent on from his school in order that they might escape further persecution by the Portuguese. Men who have en-

dured scourging and imprisonment for the name of Christ and stood firm, cannot help but have an uplifting influence upon our untried Christians, especially as their characters are in other respects above the average. The fact that some of them have been saved from lives of great immorality, and have a corresponding greater sense of gratitude and devotion, gives them more influence among the students. One tells that he was an habitual thief until his conversion. Another was a drunkard in the streets of Beira, and sank so low that he was driven from door to door, and had scarcely a piece of cloth to cover himself, till the missionary took him in and led him to Christ.

One man came to the school last year through the influence of a former student, whom he had met at the mines. During the Christmas vacation he went to seek his parents from whom he had been separated in childhood during a raid in Gungunyana. He was successful in his search, and returned with two brothers, who in due time became Christians also. Not long since he was obliged to return to his home on account of protracted fever, and his brothers accompanied him. They returned after some weeks, and reported that the invalided brother had been preaching among his friends and relatives with the result that the whole kraal wish to become Christians, and were considering the advisability of moving to the mission farm, that they might cut themselves off from old heathen influences.

The general conduct of the school has been the same as in preceding years. The academic classes are carried on from 9 A. M. till 12 M., after which all receive two hours' instruction in industrial work, the boys under the general supervision of Mr. Fuller. The boarding-school pupils work all day, for the most part, to pay for their board and buy books and clothes. The girls spend their two hours in sewing under the care of the Zulu women. During the year the upper class have completed one hundred and three (103) articles of apparel, from the sale of which the expense of materials has been paid, with a balance gained of over three pounds (£3).

Only one day pupil is a church member, and she was in the boarding school in past years and lives in a Christian home, and very few have made any profession of Christianity. In our last year's report, we noted that no Ndau girls in the school were church members at the beginning of the year; therefore, we wish particularly to call attention to the fact that nine joined during that year and eleven this year. We believe that this is an indication of genuine spiritual advancement among the girls. Some of our most earnest Christians are now girls, so that we believe it can shortly be no longer said that the girls are more backward than the boys in moral purpose and spiritual interest.



Our Work at Home

CHRISTMAS CAROL

PHILLIPS BROOKS

The sky can still remember
 The earliest Christmas morn,
 When in the cold December,
 The Saviour Christ was born.
 And still in darkness clouded,
 And still in noonday light,
 It feels its far depths crowded,
 With angels fair and bright.
 No star unfolds its glory,
 No trumpet's wind is blown,
 But tells the Christmas story
 In music as its own.
 No eager strife of mortals
 In busy field or town,
 But sees the open portals
 Through which the Christ comes down.

O never fading splendor,
 O never silent song!
 Still keep the green earth tender,
 Still keep the gray earth strong;
 Still keep the brave earth dreaming
 Of deeds that shall be done,
 While children's lives come streaming
 Like sunbeams from the sun.
 O angels sweet and splendid,
 Throng in our hearts and sing,
 The wonders which attended
 The coming of the King;
 Till we, too, boldly pressing,
 Where once the angels trod,
 Climb Bethlehem's hill of blessing,
 And find the Son of God.

Amen.

CHRISTMAS THOUGHTS

(SELECTED)

THE reason why Jesus cannot find room for his gospel is closely analogous to that which he encountered in his birth, viz., that men's hearts are pre-occupied; they are filled to the full with their own objects already. It is now as then, and then as now; the selfishness and self-accommodation, the want of right sensibility, the crowding, eager state of men in a world too small for their ambition—all these preoccupy the inn of their affections, leaving only the stable or some by-place in their hearts as little worthy of his occupancy and the glorious errand on which he comes.—*Horace Bushnell.*

THE voices of nature, of humanity and of divinity blended sweetly in his advent. The very air seems holy since it bore such a message from heaven; the very earth is consecrated by the coming of the Son of God. May our hearts receive the Lord of heaven and earth, who still comes as a little child to every soul that seeks his peace.—*J. P. Thompson.*

WITH beautiful simplicity was ushered in the grandest event in the history of the world—the incarnation of the Son of God for our redemption. In the stillness of the night, to a few shepherds watching their flocks in the lonely fields that slope away from the hill of Bethlehem, came the wondrous song of the angels announcing the birth of the Redeemer, and these honest, simple-minded men went and saw the babe, and then told all that they had seen and heard. Thus Christ challenges our faith in his divinity by the lowly and gentle way in which he entered.

Who can forget, never to be forgot,
The time that all the world in slumber lies,
When like the stars the singing angels shot
To earth, and heaven awaked all his eyes,
To see another sun at midnight rise.

See how small room my infant Lord doth take,
Whom all the world is not enough to hold,
Who of her years or of her age hath told?
Never such age so young, never child so old.

—Giles Fletcher.

How seldom Christmas comes, only once a year; and how soon it is over, a night and a day! But surely that need not and ought not to be the whole of Christmas, only a single day of generosity, ransomed from the dull servitude of a selfish year, only a single night of merry-making, celebrated in the slave quarters of a selfish race! If every gift is the token of a personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest, may remain after the gift is made.—Henry Van Dyke.

THOUGH I am poor send me to carry some gift to those who are poorer, some cheer to those who are lonelier; and light thou my Christmas candle at the gladness of an innocent and grateful heart.—Henry Van Dyke.

God more bounty showed,
Giving himself to make man capable,
Of his return to life, than had the terms
Been mere and unconditional release.
And for his justice, every method else
Were all too scant, had not the Son of God
Humbled himself to put on mortal flesh.

—Dante.

SON of God and Son of man, in faith and love we come to worship with the shepherds at thy feet. We bless thee that the glory of thy presence has transformed the earth and filled its desolate hills with song and put a thought of thee in every ministry of loving gifts, and made the glory of heaven

appear in common paths of life. Grant that our eyes may see the coming of thy peace to men. and make us sharers of the everlasting kingdom of our God.—*Anon.*

To be of good cheer because the world has been overcome and death vanquished; to feel oneself a part of the infinite meaning and value of life; to feel the mortal putting on immortality, claiming an eternity for itself, and living as seeing him who is invisible, because life means so much, and is worth such consecration and such courage and such faith—this is the achievement and the message and everlasting gospel of the one to whom the prophets and the sages were clear but distant voices, crying in the wilderness, “The kingdom of heaven is at hand.”—*Frederic C. Dewhurst.*

THE birth of Jesus is the sunrise of the Bible. Toward this point the aspiration of the prophets and the poems of the psalmists were directed as the heads of flowers are turned toward the dawn. From this point a new day began to flow very silently over the world—a day of faith and freedom, a day of hope and love. When we remember the high meaning that has come into human life and the clear light that has flooded softly down from the manger cradle in Bethlehem of Judea, we do not wonder that mankind has learned to reckon history from the birthday of Jesus and to date all events by the years before or after the nativity of Christ.—*Henry Van Dyke.*

MISSIONS IN SUNDAY SCHOOL

Many teachers are wishing to interest their classes in missions, and hesitate, not knowing how to begin. The way to learn swimming is to swim; to know how to interest others, talk to them right out of your interested heart. Now we have many helps in this effort. You will like to see how one young woman succeeded years ago, before modern helps were thought of. This letter is dated July, 1884:—

Thanks for your suggestions in regard to interesting others. I think I may do a little in that line in Sabbath school occasionally; in fact I have made a small beginning.

One Sunday I spent the Sabbath school hour on this subject of missions with a class of young ladies, ages 14 to 21. We asked each other informal questions. I told them what I knew of the new African mission, something about Burma, and considerable that had been in my mind about missions in general. It was surprising to see how little they knew about the subject, and equally so to see how well they listened and how much we enjoyed the hour. I tried to make it as interesting as possible, and could see that the effort undertaken with fear and trembling was a success. I used nearly all

my material, and felt I must seek some reservoir myself before repeating the experiment. If any one could have read my heart as I went home, he would have found mingled feelings of astonishment to think I could interest any one in the subject of missions, even for an hour; wonder that I had dared to try, and joy at the result.

When the next review Sunday came around I thought I would try again, having the same class. This time we took up the Sandwich Islands. I had subscribed for a copy of the *Mission Dayspring*, which contained an account of the Islands. Taking the number that had pictures of the idols, we read the account in turn, then talked it over together. There was not one who knew anything of Hawaii's missionary history, and the nearest any one could come to locating it was in the South Pacific!

Another Sunday the subject coming up incidentally, I asked how they thought the missionaries procured food and clothing. One thought they took money with them; the next that they lived on their own money; another that they sent to some board or other every time they wanted; one young lady thought they got their support from the natives; still another, that food and raiment were brought to them in ships. I told them I actually did not know, but supposed they were paid salaries just as teachers were, and that the missionaries managed their money affairs like other people. Do they have salaries? After all I don't see how they manage, for they can't have letters of credit in all the queer places to which they go.

Is there any book that gives just such interesting little details about points like these? It would make the missionaries and their work much more real if we could know about the manner of their lives. For instance, the fact that Mrs. Ann H. Judson adopted the dress of the country while there would attract the attention of the average child.

OUR DAILY PRAYER IN DECEMBER

MISS CUSHMAN, a trained nurse, is busy in the hospital, under charge of Dr. Dodd. The nurses teach the patients to read, furnish Christian literature, and act as book agents in the hospital and outside. An article in LIFE AND LIGHT for November, 1905, tells of one of her tours in surrounding villages. At the mothers' meetings she gives useful talks on nursing to the women. Mrs. Irwin, in addition to home care, does much for the boys' club. Seeing the lads roaming the streets with only evil sights and thoughts to occupy their minds, plans were made to give them something better, and now seventy or eighty gather for games, athletics, study of English and the like under missionary guidance.

Miss Dwight, a teacher in the girls' school, is detained in this country on account of uncertain health. Miss Loughridge has charge of the boarding school.

Miss Graffam and Miss Rice carry on the manifold cares of the girls' schools, 335 pupils, 25 of them boarders, gathering for instruction in the mission compound. Mrs. Perry leads the weekly prayer meeting for women, teaches a large Bible class and does much personal work. Mrs. Partridge is now in this country on furlough with her husband. Mrs. Clark adds to her own housekeeping cares the supervision of that department in the hospital. Mrs. Crawford superintends the schools for both Greeks and Armenians, and often lends a hand in teaching. She directs the work of the four Bible women, and helps the work in many ways. Trebizond is a strategic point, and the population of the district is nearly a million. Yet they have only three missionaries. The opportunities for work among Mohammedans increase. Pray that we use them well. We have in the Western Turkey Mission 17 Bible women, 292 native teachers, and 136 village schools.

The work in Japan is developing and changing; it needs much prayer. Mrs. Walker, now studying Japanese, is to teach in Kobe College. Miss Warren did not go to the field. Miss Gulick is doing valiant service in touring and evangelistic work in a region greatly needing it. The latest mission report tells of 49 independent churches, with 38 more under care of the Japanese Missionary Society, and 74 native pastors. Mrs. Clark, whose husband and home, with a large part of her heart, are in Miyazaki, is still detained in this country. Mrs. Olds teaches music and Bible classes, leads women's meetings, and makes home a lesson to many visitors.

Mrs. Curtis carries on work for women and children in Niigata and outside villages, sometimes making wearisome tours to reach them. Mrs. Newell and Mrs. De Forest are both at home on furlough, as is also Miss Bradshaw.

Miss Griswold adds to her teaching much work that is directly evangelistic. Mrs. Pedley, with her family, are at home on furlough. Miss Parmelee gives much time to the care of the home for factory girls, a home greatly needed by these weary toilers, and crowded to its limit. She also teaches and does evangelistic work.

Mrs. Rowland carries on a large work for women, well organized for various purposes, and directs many meetings. Mrs. Warren gives helpful bi-monthly talks to girls and women on domestic matters, as food, sanitation, child training. She also, with her Bible woman, makes many calls, especially in surrounding villages.

The Doshisha has the largest enrollment for many years, 765 students, and with its new president, expects increased usefulness.

Miss Daughaday, an evangelistic worker in Sapporo, is now at home for her furlough long overdue.

Miss Judson's night school gives full primary and grammar school training to more than one hundred poor children, providing also work and dormitory privileges to a limited number, "while the institution and the entire community are saturated with a Biblical atmosphere through the influence of its teachers." Mrs. Gulick gives her time and strength largely to woman's work. The girls' school shares Miss Judson's care with the night and industrial school.

Mrs. White is just returning to this country for furlough.

SIDELIGHTS FROM PERIODICALS

SOUTH AMERICA.—The November *Missionary Review* has a group of articles on South America, headed by an article by Rev. F. E. Clark, D.D., entitled, "South America as a Mission Field." Then follow "Evangelization of Brazil" and "Present Conditions in Bolivia."

THE ISLANDS.—"Under the Palm Trees" in the October *Sunday at Home*, and "Perils Among the Heathen of New Ireland" in the November *Missionary Review* illustrate phases of the work in the Pacific Islands.

JAPAN.—A defense of Japan's policy toward Korea is given in the November *Forum* under the title of "Korea, an Example of National Suicide." The October *Munsey's* has an article on "Leading Men in Japan."

Our "Missionary Marine Service," in the November *Missionary Review*, bears on our general topic of Missions and Social Progress.

Among miscellaneous articles of interest is one in the November *Review of Reviews* on "The Regeneration of Persia," and another, "To-day in the Waldenses," in the October *Sunday at Home*. F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from September 18 to October 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Norridgewock.</i> —A Friend,	3 00
<i>Portland.</i> —Mrs. Delia F. Wentworth,	5 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Coll. at Conference, 3.80, C. E. Soc., 12.20; Scarborough, L. G. O., 1, M. S. O., 1; Waterford, Aux., 10.50. Less expenses, 1.06,	27 44
Total,	35 44

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Barrington, Aux., 3; Bosca-wen, Aux., 6.50; Francetown, Aux., 15.25; Hampstead, Aux., 11; Henniker, C. E. Soc., 9; Hinsdale, Aux., 20; Littleton, Aux., 47; Manchester, Franklin St. Ch., Aux., 35; Meriden, Aux., 5; Orford, Aux., 2; Piermont, Miss Sarah Converse, 3.75; Stratham, Aux., 12.50; Wakefield, Aux., 6.76, S. S. Miss'y Soc., 3.50, C. E. Soc., 2,	182 26
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VERMONT.

<i>Vermont Branch.</i> —Miss Mary E. Manley, Treas., Box B., Pittsford. Barton Land-ing, Aux., 8.25; Bellows Falls, Aux., 1; Brattleboro, Genevive M. Slate, 5; Brownington, Aux., 2; Castleton, Aux., 11; Cornwall, Aux., 26; Peacham (prev. contri. to const. L. M.'s Mrs. Laura Pal-mer, Mrs. Jennette Varnum, Mrs. Arabella Hidden, Mrs. Martha Jennison, Miss Lydia S. Stockbridge); Pittsford, Aux., 5; Rupert, Aux., 15; St. Johns-
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bury) Miss'y Round Table, 8, North Ch., 25.07; West Brattleboro (to const. L. M. Mrs. L. M. Keniston), 25; West Glover, Aux., 6.75; Windsor, Aux., 1,	139 07
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MASSACHUSETTS.

A Friend, 180, A Friend, 500, A Friend, 500, A Friend, 1,000, A Friend, 2, A Friend, 25 cts.,	2,182 25
<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Berk-ley St., Reading. Andover, Free Ch., Aux., 40, Seminarv Ch., Aux., 27.86; Ballardvale, Aux. (with prev. contri. to const. L. M. Mrs. Nellie L. Smith), 16; Chelmsford, Central Cong. Ch., Aux., 30; Dracut Centre (to const. L. M. Miss Lottie A. Thissell), Aux., 20, Prim. Dept. S. S., Birthday Off., in mem. of Bertha R. Fox, 5; Lawrence, Trinity Ch., Aux. (25 of wh. to const. L. M. Mrs. Arthur Barber), 61, C. E. Soc., 5, C. R., 10, United Cong., Aux., 17.72, Jr. C. E. Soc., 5.58, C. R., 3.45; Lowell, Eliot F. M. Soc., 38, First Ch., Aux., 111, Highland Ch., Aux., 9, High St. Ch., Aux., 50, Kirk St., Woman's Assoc. (50 of wh. to const. L. M.'s Miss Elizabeth C. Kennedy, Mrs. John A. Stevens), 60, Pawtucket Ch., Ladies' Benev. Soc., 25, Trinitarian Ch., Aux., 10; Malden, Aux. (25 of wh. to const. L. M. Mrs. Mabel Martin), 180, Edgeworth Chapel, Dorcas Soc., 5; Med-ford, Mystic Ch., Aux., 126; Melrose, Aux., 100; Melrose Highlands, Woman's League, 15; Methuen, 25; North Chelms-ford, Aux., 18.47; North Reading, Mrs. J. H. Hoffman, 2, Friends, 5; North Woburn, Aux., 17; Reading, Aux.,	

20.67, C. R., 20.03, Young People's M. B., 94; Stoneham, Aux., 30; Tewksbury, Aux., 10; Wakefield, Aux., 7, Mary Farnham Bliss Soc., 10; Winchester, Aux. (25 of wh. to const. L. M. Miss Elizabeth C. Richardson), 106, Seek and Save M. C., 30, C. R., 25, Mission Union, 50, Second Ch., Woman's Missy Soc., 10; Woburn, Aux. (100 of wh. to const. L. M.'s Mrs. Ella D. Putney, Mrs. Carrie B. Fox, Mrs. Florence W. Crosby, Miss Emily Pollard), 130,	1,580 78
<i>Auburndale, E. R. A.</i>	50 00
<i>Barnstable Co. Branch.</i> —Miss Ellen H. Underwood, Treas., South Dennis. Centerville, Aux.,	30 00
<i>Berkshire Branch.</i> —Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield. Dalton, A Friend, 270; Lee, C. E. Soc., 10; Middlefield, Mary A. Rockwood Soc., 25; North Adams, Aux., 73; Pittsfield, South Ch., Aux., 21.06; Westminster, Aux., 204. Less expenses, 14.90,	588 16
<i>Boston.</i> —A Friend,	3 22
<i>Cambridge.</i> —Friends, through Mrs. E. C. Moore,	58 00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas., 121 Main St., Bradford. Georgetown, Memorial Ch., Aux., 45.11; Haverhill, Riverside Ch., Thought and Work Soc., 10, Union Ch. Aux. (25 of wh. to const. L. M. Miss Mary P. Merrill), 27; Ipswich, Jr. Aid, 5; Newburyport, Belleville Ch., Round the World M. B., 28; West Newbury, First Ch., C. E. Soc., 15, Second Ch., Aux., 9.60, C. R., 1.80, Helping Hand Soc., 3,	144 51
<i>Essex South Branch.</i> —Miss Sarah R. Safford, Treas., Hamilton. Beverly, Dane St. Ch., C. R., 14.20, Jr. C. E. Soc., 10, Washington St. Ch., Aux., 86; Boxford, Aux., 25, Willing Workers M. C., 15.50; Cliftondale, Aux., 46; Danvers, First Ch., Aux., 20, Mission Study Class, 26, Prim. Dept., S. S., 4; Essex, Aux., 58; Gloucester, Aux., 49; Hamilton, Aux. (with prev. contri. to const. L. M. Mrs. George W. Fitz), 18; Lynn, Central Ch. Aux., 18, Prim. Dept., S. S., 8.25, First Ch., Aux., 25, C. R., 8; Lynnfield, South, Aux., 10; Manchester, Aux., 45, C. R., 10; Marblehead, Aux., 20; Middleton, Aux., 15; Peabody, South Ch., Sunshine Band, 6.50; Salem, Crombie St., Aux. (to const. L. M. Miss Lena V. Berle), 25, South Ch., Aux., 31, Tabernacle Ch., Aux., 192.15, C. R., 22.85, Young Woman's Aux., 6; Saugus, Aux., 11.15, Willing Workers, 8.14; Swampscott, Aux. (75 of wh. to const. L. M.'s Mrs. Annie H. Alden, Miss Jennie McLean, Mrs. Eliza B. Merritt), 91.75, Pro Christo Soc., 12; Topsfield, Aux., 36, Miss Abby W. Turner, 100,	1,073 49
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Buckland, Aux., 1; Greenfield, Aux., 20; Montague, Aux., 12.62; Northfield, Aux., 31.59; Orange, Aux., 12.75, Jr. C. E. Soc., 7.50; Shelburne, Aux., 2, Jr. C. E. Soc., 7; Shelburne Falls, Prim. Class, S. S., 4; South Deerfield, C. E. Soc. 5; Sunderland, Aux., 26.43; Turners Falls, Aux., 10,	139 89
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, Aux., 102,	
Emily M. C., 16, Dau. of Cov., 8.50; Enfield, Aux. (with prev. contri. to const. L. M.'s Miss Jennie P. Dodge, Mrs. A. W. Ewing, Mrs. E. H. Howe, Miss Marion A. Smith), 92; Granby, Light Bearers, 3; Hatfield, Aux., 39; Northampton, Edwards Ch., Aux., 30.99; Southampton (to const. L. M. Miss Harriet C. Searle) 25; South Hadley, Mt. Holyoke College Y. W. C. A., 625,	941 49
<i>Middlesex Branch.</i> —Miss Mary E. Goodnow, Treas., South Sudbury. Dover, Powsisset Aux., 10; Framingham, Plymouth Ch., Schneider Band, 25, C. R., 5; Framingham, South, Grace Ch., Aux., 80.50, C. R., 6.10, Young Ladies' Guild, 3.50; Holliston, Aux., 23; Hopkinton, Aux., 44; Lincoln, Aux., 50, C. R., 5; Marlboro, Aux., 45; Maynard, Aux., 10; Natick, Aux., 44; Northboro, Aux., 10; South Sudbury, Aux., 15.25	376 35
<i>Newton.</i> —Friends, 100, Mrs. W. Calkins, 2,	102 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, S. S., 3.67; East Weymouth, Aux., 36.40; Marshfield, Aux., 10; Quincy, Washington St. Ch., Aux. of Home Missy Soc., 5.25; Randolph, Aux., 9; Rockland, First Ch., "In His Name," 4; Weymouth Heights, Aux., Th. Off., 29; Whitman, Aux., 20,	117 32
<i>North Middleboro.</i> —C. E. Soc.,	10 00
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Acton, Aux., 11; Ashby, Woman's Union, 11, Aux., 5; Ayer, Aux., 9; Boxboro, Aux., 22; Concord, Aux. 37, Mary Shepherd Watchers, 5; Dunstable, Aux. 20; Fitchburg, Calvinistic Ch., Aux., 100; Harvard, Aux., 21.25, C. E. Soc., 5; Littleton, Aux., 11.75, S. S., 10, Littleton Ann. Meet. Gen. Coll., 9.42, Fifteen Ladies, 15; Lunenburg, Aux., 25; Pepperell, Aux., 35, Friends, 5; Townsend, Aux., 31; Westford, Aux., 56.50,	444 92
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. Silver Off., in part, 450; Attleboro, Aux. (100 of wh. to const. L. M.'s Mrs. Louisa C. Bliss, Mrs. Harriet Bushee, Mrs. Eliza G. Daggett, Mrs. Emma C. Dahlgren), 200, Young Woman's Aux., 3.70; Berkley, Aux., 16.12; Dighton, Aux., 50; East Taunton, Aux., 25; Edgartown, Aux., 4, S. S., 5; Fairhaven, Aux., 15.30; Fall River, Aux., 25.14, C. R., 14.36, W. Helpers, 140, First Ch., Mrs. Geo. L. Richards, 40; Marion, Aux., 30; Middleboro, Aux., 98.44; New Bedford, Aux., 210; North Attleboro, Aux., 30; Rehoboth, Aux., 20; Rochester, Aux., 27, C. E. Soc., 10; Somerset, Whatsoever Cir., 12, Pomegranate, 6; Taunton, Aux., 203.74; Westport, Aux., 10,	1,645 80
<i>Roxbury.</i> —H. T. C.,	1 00
<i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A.,	369 00
<i>Springfield.</i> —South Ch.,	53 50
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Friends, 41.25; Agawam, Aux., 35, S. S. Cl., Mrs. W. B. Rice, 1; Blandford, Aux., 30; Brimfield, Aux., 50; Chester, Aux., 14; Chicopee, First Ch. (25 of wh. to const. L. M. Mrs. Collins G. Burnham), Aux., 17.25, Extra Cent-a-Week Band, 18.33, Third Ch., Aux., 8.70,	

Miss Ella M. Gaylord, 100, Prim. Dept., S. S., 2; Chicopee Falls, Aux., 51.50; Feeding Hills, Aux., 30, Golden Rule M. C., 6.22, C. R., 2; Granville Center, Aux., 11; Hampden, Aux. (25 of wh. to const. L. M. Mrs. M. H. Warren) 33; Holyoke, Grace Ch., C. E. Soc., 5, Second Ch., Aux., 624.91, Jr. C. E. Soc., 3; Indian Orchard, Aux., 20.40; Longmeadow, Ladies' Benev. Soc. 40, M. C., 26, C. R., 12, C. E. Soc., 10; Longmeadow, East, Aux., 38.50; Ludlow, Aux. (50 of wh. to const. L. M's Mrs. J. B. Irwin, Mrs. Clarence Pease), 70; Ludlow Center, Aux., 11.60, Dau. Cov., 12, Precious Pearls, 6; Mitteneague, S. S., 10, C. R., 5; Monson, Aux., 77; Palmer, First Ch., Aux., 6, Second Ch., Jr. C. E. Soc., 1.50; South Hadley Falls, Jr. Workers, 5; Southwick, Aux., 30.13, C. R., 1; Springfield, Eastern Ave. Ch., C. E. Soc., 5, Emmanuel Ch., Aux., 7, Jr. C. E. Soc., 3, Faith Ch., Ladies' Aid Soc., 31, First Ch., Aux. 7.17, Miss Mary K. Stevens, 30, Jr. C. E. Soc., 2, Hope Ch., C. R., 6.66, Memorial Ch., Aux., 145, Lend-a-Hand Soc., 40, King's Helpers, 15, North Ch., Aux., 56.50, Jr. C. E. Soc., 1.25, Olivet Ch., Aux. (with prev. contri. to const. L. M's Mrs. M. R. Barstow, Mrs. Julia H. Clarke), 30, C. R., 1, Jr. C. E. Soc., 2, S. S., 35.20, Park Ch., Aux., 30, C. E. Soc., 7, South Ch., Aux., 87.12, A Friend, 100, Two Members of Y. P. Soc., 10, St. John's Ch., Aux., 10; Three Rivers, Ladies' Aid Soc. 10; Westfield, First Ch., Aux., 339; Light Bearers, 25, Second Ch., Aux., 71.25, Jr. C. E. Soc., 5; West Springfield, First Ch., Aux. (with prev. contri. to const. L. M. Mrs. Joseph M. Smith), 19.25, C. R., 3, 37.75, Park St. Ch., Aux., 77, C. R., 3; Wilbraham, North, Aux. (with prev. contri. to const. L. M. Miss Eunice May Bates), 21, Jr. C. E. Soc., 1.32,	2,703 76
Suffolk Branch. —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Aux., 7.85; Boston, A Friend, 200, Miss Isabel B. Pratt, 10, Berkeley Temple, Aux., 35, Mt. Vernon Ch., Aux., 1, Y. L. M. S., 25, Old South Ch., S. S., Mrs. Capron's Cl., 100, Park St. Ch., Aux., 305, Miss Catharine H. Kennedy, Mem. to Miss Mary Kennedy, 75, Woman's Guild, 25, Shawmut Ch., Aux., 350.12, Union Ch., Aux., 210; Brighton, Aux., 31.69, C. R., 35; Brookline, Leyden Ch., Aux., 10.50; Cambridge, First Ch., Aux., 165.40, North Ave. Ch., Aux., 110, Pilgrim Ch., Aux., 19, Prospect St. Ch., For. Dept., Woman's Guild, 1, Wood Memorial Ch., Aux., 10; Charlestown, First Ch., Aux., 8, Winthrop Ch., Aux., 50; Chelsea, First Ch., Aux. (25 of wh. to const. L. M. Mrs. Charles N. Thorp), 30, World Dept. Women Workers, 12.26; Dedham, Aux., 40.26; Dorchester, Mrs. M. J. Hall, 3.80, Central Ch., Aux., 5, Harvard Ch., Women's Benev. Soc., Len. Off., 2.20, Pilgrim Ch., Aux. (with prev. contri. to const. L. M's Miss Ellen B. Callender, Mrs. Amanda H. Wheeler, Mrs. Carolyn L. Hewitson, Mrs. Mary E. Ogier), 21, Second Ch., Aux. (Thank Off., 27.50), 145.25, Y. L. Soc., 63.85, Village Ch., Aux., 15.82, Y. L. M. C., 25; Everett, First Ch., C. R., 7, Mystic Side	
Ch., Ladies' Aid Soc., 18, C. E. Soc., 5; Faneuil, Aux. (Th. Off., 3.39), 4.93; Franklin, Mary Wardfield Soc., 5; Hyde Park, Aux., 32; Medfield, Aux., 5; Newton, Eliot Ch., For. Dept. (25 of wh. by Mrs. Lucy Trowbridge to const. L. M. Miss Elizabeth Rand), 285, Eliot Guild, 115; Newton Center, First Ch., Aux., 103, A Friend, 3; Newton Highlands, Aux., 24.74, C. R., 16.76; Newton, West, Aux., 274; Newtonville, Central Ch., E. M. Soc., 101.25; Rosindale, Aux., 33; Roxbury, Eliot Ch., Aux., 10, Highland Ch., Aux., 56.50, Immanuel-Walnut Ave. Ch., For. Dept., 51.02, C. R., 6.66; Roxbury, West, South Evan. Ch., Woman's Union, Th. Off., 53.50; Somerville, Broadway, Aux., 22.50, First Ortho. Cong. Ch., For. Dept., Ladies' Aid Soc. (to const. L. M's Mrs. Alice L. Nickerson, Mrs. Louis C. Wright), 50, Winter Hill Ch., Aux., 20; Waltham, First Ch., Aux., 5; Watertown, Phillips Ch., Aux., 20.20; Waverly, Aux., 4; Wellesley Hills, Aux., 75; Wrentham, Woman's F. M. S., 36,	3,592 06
West Roxbury. —A Friend, 10, A Friend, 20,	30 00
Worcester. —J. E. G.,	99 06
Worcester Co. Branch. —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Ashburnham, Aux., 9; Athol, Aux., 42.15; Barre, Aux., 30; Blackstone, Aux., 5; Charlton, Aux., 12; Clinton, Aux., 151.21, S. S., Jr. Dept., 10; Dudley, Aux., 21; East Douglas, Aux., 45; Fisherville, Aux., 20; Gardner, Aux., 71, H. H. Soc., 2.66; Grafton, Aux., 100, S. S., 6.10, Y. L. M. C., 17, W. M. B., 25, C. E. Soc., 4; Hardwick, Aux., 2; Holden, Aux., 10; Lancaster, Aux., 18.67; Leicester, Aux., 120; Leominster, Aux., 91.35; Millbury, First Ch., Aux., 45, Second Ch., Aux., 35; Northbridge Center, 16.62, Jr. C. E. Soc., 1.75; North Brookfield, Aux., 75; Oxford, Aux. (to const. L. M. Miss Charlotte Cady), 25; Royalston, Aux., 30; Rutland, Aux., 17.65; Shrewsbury, Aux., 44; South Royalston, Aux., 6; Spencer, Aux., 150; Templeton, Aux., 5.30, C. E. Soc., 3.25; Uxbridge, Aux., 13.50; Ware, Aux., 10; Warren, Aux., 12.35; Westboro, Aux., 37.46; West Brookfield, 10; Westminster, Aux., 32.65; Whitinsville, Aux., 35.20; Winchendon, Aux., 13; Worcester, Adams Square Ch., Aux., 9.65, Bethany Ch., Aux., 20, Central Ch., Aux., 44.05, Old South Ch., Aux., 16, C. E. Soc., 5, Park Ch., Aux., 9.03, Extra Cent-a-Day Band, 5.95, Piedmont Ch., Aux., 402, Pilgrim Ch., Aux., 13.48, C. E. Soc., 10, Plymouth Ch., Aux. (with prev. contri. to const. L. M. Mrs. Theodore H. Nye), 15, Union Ch., Aux., 40,	2,022 00
Total,	18,358 56
LEGACIES.	
Bernardston. —Mrs. Martha C. Ryther, add'l,	5,953 25
New Bedford. —Miss Emily F. Leonard, by Mrs. Jennie W. Gibbs and Geo. C. Gibbs, Extrs.,	100 00
Northampton. —Mrs. Mandana Parsons, by Miss Sarah P. Parsons, Extr.,	100 00

Williamstown.—Mrs. Cornelia A. Allis, add'l,	1,000 00
Total,	7,153 25

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Aux. (25 of wh. to const. L. M. Mrs. C. H. Bowden), 68.61, C. R., 5; Bristol, C. E. Soc., 5; Central Falls, C. E. Club, 5, Jr. Aux., 100; Chepachet, C. E. Soc., 20; Dartington, C. E. Soc., 3.25, C. R., 5; East Providence, Hope Ch., Jr. C. E. Soc., 2.40, Newman Ch., C. R., 2.75, Dau. of Cov., 11.85, Helping Hand Soc., 22, Jr. End. M. B., 10, C. E. Soc., 5, Prim. Dept., S. S., 5.75, United Ch., Aux., 11.60, S. S., 2.75; Kingston, Aux., 61.95, S. S., 5; Little Compton, Aux., 16.60, C. E. Soc., 10, Prim. S. S., 1; Pawtucket, Park Place Ch., C. R., 5, M. B., 30, Beginners' Dept., S. S., 2.50, C. E. Soc., 7.50, Pawtucket Ch., Aux. (125 of wh. to const. L. M. Mrs. J. F. Browning, Mrs. Herbert Case, Mrs. Geo. Crawford, Miss Mary McDonald, Mrs. William P. Watson, 405, C. R., 9, Golden Rods, 25, Happy Workers, 50, Y. L. M. C., 110.11, Prim. S. S., 6, Smithfield Ave. Ch., Ladies' Aid Soc., 15, C. R., 6.50, Miss Burtwell's S. S. Cl., 2, Prim. Dept., S. S., 5.50; Peacedale, Young People's M. C., 30, C. R., 2, Prim. S. S., 1.15; Providence, Academy Ave. Ch. Miss'y Club, 8, C. E. Soc., 5, Beneficent Ch., Prim. S. S., 5.60, Miss E. W. Olney, 1, Central Ch., Aux., 747.02, Miss Helen S. Lathrop, 500, C. R., 4.15, Girls' M. C., 60, Wilkinson M. C. (25 of wh. to const. L. M. Mrs. Herbert J. Humphrey), 35, Elmwood Temple, Prim. S. S., 7, Free Ch., C. R., 9, North Ch., Pearl Seekers, 5.42, Parkside Chapel, 4, Plymouth Ch., Aux., 40.10, C. R., 3.12, Morning Stars, 5.39, Union Ch., Aux., 500, C. R., 12.23, Jr. C. E. Soc., 5, Prim. S. S., 7.20; Riverpoint, Wide Awakes, 4.25, C. E. Soc., 30, Prim. S. S., 4.25; Riverside, C. E. Soc., 1; Saylesville, Prim. S. S., 192, S. S., 15; Seekonk and East Providence, Aux., 53.50; Westerly, 10, Pawcatuck Ch., Aux., 3.50; Woonsocket, Globe Ch., Pro Christo Club, 5, M. B., 3,

3,188 42

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Chaplin, C. E. Soc., 2; Goshen, Band of Workers, 12.10; Hampton, Aux. (with prev. contri. to const. L. M. Mrs. Mary W. Brayman), 18.85; New London, First Ch., Aux., 10, Second Ch., Aux., 2.50; Norwich, Broadway Ch., Aux., 212.20, Park Ch., Aux., 5, A Friend, 10, Mrs. Osgood, 30; Putnam, C. R., 18; Thompson, Aux., 8.40,

329 05

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Road, Hartford. Int. on Clara E. Hillyer Fund, 120; Bristol, Aux., 59.60; Burlington, Aux., 11; Burnside, C. R., 3.36; Collinsville, Aux., 57, Hearers and Doers M.

C., 26.59, C. R., 7.75, S. S., 5; Columbia, Aux., 66; Coventry, Aux., 9; East Hartford, Real Workers M. C., 24; East Windsor, Aux., 26, M. C., 11.26; Ellington, Aux. (Th. Off., 103.32), 104.25; Enfield, Aux., 5; Farmington, Aux., 18.50; Glastonbury, Aux., 246.35, M. B., 100, C. R., 7.02; Granby, Aux., 41.50; Hartford, Farmington Ave. Ch., S. S., Mrs. W. P. Williams' Cl., 18.18, Prim. S. S., 5, Jr. League, 3, First Ch., Foreign Miss'y Club, 25, C. R., 16.58, Fourth Ch., Dau. of Cov., 25.85, Wethersfield Ave. Ch., Aux., 33.75; Kensington, Aux., 11, Miss'n Study Cl., 7.72; Manchester, Second Ch., Aux., 100; New Britain, First Ch., Aux., Mrs. C. E. Mitchell, 100, C. R., 21.27, South Ch., Aux. (25 of wh. to const. L. M. Mrs. George P. Rockwell), 53.15, Mr. D. O. Rogers, 363, C. R., 19, C. E. Soc., 2, Y. W. Christian League, 25; Newington, A Friend, 5; Poquonock, Aux., 32.50, Cheerful Givers M. C., 10.26, C. R., 6; Rockville, Aux., 70; Simsbury, Aux., 24.50, Covenant Cir., 25; Somers, Aux., 7; South Coventry, Aux., 13.25; Southington, Aux., 7.50, M. C., 5; South Manchester, Aux., 113; South Windsor, M. C., 10, Jr. Cir., 5; Stafford Springs, Aux., 38.35; Suffield, L. F. M. Soc., 45; Talcottville, Aux., 112, Dau. of Cov., 15; Terryville, Aux., 64.20, Y. L. M. C., 5; Tolland, Aux., 6.43; Vernon Center, Aux. (with prev. contri. to const. L. M. Mrs. Mary A. Tracy), 10; West Hartford, Aux., 46.50, Jr. Cir., 10, C. R. (25 of wh. to const. L. M. Mrs. Henry C. Whitman), 29.50; Wethersfield, Aux., 114.30; Windsor, Aux., 58.15; Windsor Locks, Aux., 27, M. B., 20,

2,964 12

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Bridgewater, Aux., 20; Cornwall, Second Ch., Aux., 10; Cromwell, C. R., 10; Darien, Aux., 15; Guilford, First Ch., Aux., 82.55; Haddam, Aux., 15; Ivoryton, Aux., 5, C. R., 5; Litchfield, C. E. Soc., 10.40; Middletown, First Ch., Aux., 27.01; Millington, C. E. Soc., 3; New Haven, Center Ch., Aux., 57.50; Salisbury, Aux., 13; Stratford, Aux., 67; Westchester, Aux., 7.50; Westport, Aux., 10; Winsted, First Ch., Aux., 21.50, Second Ch., Travelers' Club, 15, Golden Chain C., 12; Woodbury, First Ch., C. E. Soc., 20,

426 46

New London.—Mrs. J. N. Harris,

1,250 00

Total, 4,969 63

LEGACY.

Old Lyme.—Mrs. Harriet H. Matson, by Chas. A. Terry, Extr., add'l,

125 00

NEW YORK.

Corbettsville.—A Friend,

37 50

New York.—Mrs. A. P. Stokes,

335 00

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Binghamton, First Ch., Aux., 40; Brooklyn, Mrs. T. R. D., 250, Central Ch., King's Guild, 13, Lewis Ave. Ch., Aux., 25, Tompkins Ave. Ch., Aux., 101; Buffalo, First Ch., Aux., 25;

Honeoye, Aux., 10; Orient, Aux. (to const. L. M. Mrs. Lewis M. Young), 25; Oriskany Falls, Aux., 6; Oxford, Baraca Cl., 5; Roscoe, Jr. C. E. Soc., 8.08; Utica, Plymouth Ch., Aux., 10; Walton, C. R., 5. Less expenses, 48.08	475 00
Total,	847 50

PHILADELPHIA BRANCH.

Philadelphia Branch—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Miss'm Club, 66.14, C. E. Soc., 30, Lincoln Temple, Aux., 15, Mt. Pleasant Ch., Aux., 41, C. E. Soc., 20, Boys' and Girls' M. Club, 5; Fla., Daytona, Aux., 15, C. E. Soc., 16.40; N. J., Asbury Park, S. S., 5; Bound Brook, Aux., 34; Chatham, Stanley Ch., Aux., 26; Closter, Aux., 8; East Orange, First Ch., Aux., 20, Trinity Ch., Aux., 15; Glen Ridge, Aux., 157, Y. W. Aux., 15; Jersey City, First Ch., Aux., 5, Faithful Cir. K. D., 5; Montclair, Aux., 233, Children's League, 34; Newark, Belleville Ave., Ch., Aux., 71.61, Y. W. Aux., 30, M. B. 25, Jr. C. E. Soc., 5, First Ch., Aux., 7; Nutley, aux., 25, Sunshine Club, 10; Orange Valley, Aux., 95.37, Y. W. M. S., 24.25; Passaic, Aux., 12, C. R., 3.90; Paterson, Aux., 45.43; Plainfield, A Friend, 50; Upper Montclair, Aux., 55, Howard Bliss M. B., 25, C. R., 10; Westfield, Aux., 102.39, The Covenanters, 12.02, Ministering Children's League, 1; Pa., Germantown, Jr. Neesima Guild, 15; Philadelphia, Central Ch., Aux., 26.79, Y. L. M. S., 10.65, Pearl Seekers, 18.56, Snyder Ave. Ch., Aux., 10, Rays of Light, 4; Union Ch., Aux.,

1; Va., Falls Ch., Aux., 30; Herndon, Aux., 11.49, 1,503 00

FLORIDA.

Tampa.—Auxiliary, 8 00

OHIO.

Cleveland.—Mrs. Frances E. Goddard, 10 00

Donations,	27,208 90
Buildings,	1,700 00
Specials,	332 98
Legacies,	7,278 25

Total, \$36,520 13

*Income of Designated Funds,
October 18, 1906 to October 18, 1907.*

MARY H. DAVIS FUND.

Income, 40 00

MARY H. DAVIS HOSPITAL FUND.

Income, 40 38

MARTHA S. POMEROY FUND.

Income, 20 00

JULIET DOUGLAS FUND.

Income, 200 00

LAURA L. SCOFIELD FUND.

Income, 140 00

MRS. W. F. STEARNS MEMORIAL FUND.

Income, 20 00

MRS. JANE PALMER MEMORIAL FUND.

Income, 9 30

Total, \$469 68

TREASURER'S REPORT.

RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1907.

Balance to the credit of the W. B. M., October 18, 1906		\$113,301 48
Contributions		
For the pledged work	\$120,175 01	
Gifts for buildings	6,331 63	
Gifts for Special Objects	4,442 98	
Extra gifts for the work of 1907	5,000 00	
		\$135,949 62
Legacies		17,470 01
Interest		4,323 23
Literature account		298 66
		158,041 52
Total,		\$271,343 00

EXPENDITURES FOR THE SAME TIME.

Appropriations for 1907	\$116,909 32
Additional appropriations for general work	4,635 36
Appropriations for buildings	8,218 44
Outfits and traveling expenses of missionaries	8,642 07
Allowances and grants to missionaries in America	5,598 03
Gifts for Special Objects	4,442 98
Expenses in connection with legacies	8 28
Expenses of publishing LIFE AND LIGHT	697 25
Expenses of publishing <i>Mission Dayspring</i>	320 28
Expenses of Home Department	9,971 77
	\$159,413 78
Investment of funds for buildings	2,035 84
Balance to the credit of the W. B. M., October 18, 1907	109,893 38
Total,	\$271,343 00

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Treasurer.

Miss MARY McCLEES,
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San Jose, Cal.

Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

EXTRACTS FROM THE ANNUAL REPORT OF THE FOREIGN SECRETARY

JAPAN

MR. W. T. ELLIS, who was sent to the Orient by the secular press to inspect missionary work with great thoroughness, reports: "Tokyo is the greatest student center in the world, with more than fifty thousand studying the higher branches. The streets are full of young men and young women students. The facilities for education throughout Japan are not equal to the demand. Japan is a nation of the first class in the process of hunting a religion; Christianity is being weighed in the balance."

Here is an advertisement published this year in a Nagaoka paper, away on the northern coast of Nippon, written by a man who was not a Christian: "*Wanted, Christian Teaching.*—It is a pity that the large town of Yoita should have but one resident Christian. If an evangelist will come and hold meetings here I will guarantee him an audience."

Rev. John De Forest, writing after the famine, says: "Not the famine in Northern Japan, for that is over, and the fields are now fairly white to harvest. I mean the long spiritual famine of a quarter of a century, during which many of Japan's greatest intellects declared their country had no religion, and that all religions were mere superstitions—the famine that starved young men and sent so many of them to despair and to suicide. That great famine is at last over, and these fields, also, are everywhere white to harvest. Of all the changes I have seen here during thirty-two years none surpasses these two—the universal hunger for new knowledge and the very marked and wide hunger for soul food that shall give life more abundantly." He speaks of the violence with which it almost seems the kingdom of heaven is being stormed.

Secretary James Barton, who has twice visited Japan, was not prepared for the tremendous awakening. He thinks it clear that Japan is facing a new Christian day. "One can see large tokens of the dawn, and the sky is rich with promise." He says it is no time to slacken energy or weaken the Christian forces operating in Japan. Nothing he has ever witnessed in any country gives so much promise for the future of Christianity as the way in which the Japanese churches have assumed responsibility, and with intellectual ability and spiritual warmth and earnestness have planned a remarkable campaign of evangelization. It is the genius that conducted the war with Russia carried into the church.

Another great event to all Christians is the appointing of a Japanese Methodist Episcopal bishop for Japan, the first representative of the Mongolian race to be chosen to such an office. This sets the seal of approval of a more conservative denomination on the policy of the American Board from the very beginning to work for self-support, self-control and self-propagation of the churches organized abroad.

That the Japanese need all the help we can give them is evident when we consider that there are less than one hundred and fifty thousand baptized Christians in Japan; less than one per cent of the whole population, and one tenth of one per cent Protestants. The responsibility is more than they can bear.

We are now prepared to realize anew the importance of the post we are holding at Kyoto, and to listen to the appeal that comes to us from our own missionary, Miss Mary Denton. A new era has dawned for the Doshisha, with the appointment of Rev. Tasuku Harada to the presidency. He comes, as so many of the strong, tried leaders do, from Kumamoto, is a graduate of the Doshisha, and has been a student at Yale and in Chicago. He has been pastor of the Kobe, Tokyo and Kyoto churches; he has traveled widely, and been Japan's representative in many councils; an editor, a lecturer in English in India under the Y. M. C. A., and the first president of the Japan Christian Endeavor Union, serving thirteen years. Miss Denton writes of him and of his family as personal friends, and is very happy and enthusiastic, hopeful and thankful beyond words over the election. She is confident that the time has come for a forward movement in our school for girls at the Doshisha, and so asks for: 1. The appointment of Miss Larned to be her assistant. 2. The sum of \$10,000 with which to put up a new building.

INDIA

The city of Aruppukottai is thirty miles south of Madura, on a flat plain forty miles long. It is a place of about 23,000 people, the center of a country parish of 126 villages, so that Mr. Perkins and his wife are the only missionaries of the A. B. C. F. M. for a community of 240,000 people. To aid them in this work they have 96 native assistants, 45 evangelists (4 of whom are ordained), 13 Bible women and 38 teachers. This last year has been one of scarcity and hardship; yet the native Christians have contributed 3,302 rupees to the work, giving 275 beyond their pledge for pastor's

support, and other church expenses. "Spirituality is manifested by being and giving, so let the Indian Christian have his own way about the conduct and character of his religious services." Mr. Perkins says this, when referring to the harvest festivals, which present a curious scene to the foreigner, with his peculiar ideas of what is consistent with a religious service. He pictures for us a church crowded with a noisy congregation; on a platform almost hidden with plantain leaves, and covered with bags of rice, are grains and vegetables, together with a number of crowing and fighting chickens, a few bleating lambs and perhaps a pig or two, all in the intense heat of the last of March or the first part of April. This is Thanksgiving Day in Aruppukottai.

A touching incident is told of a man seeking after God, who gave up the elephant-headed idol, and that deity's brother who rides on a peacock, and instead of searching for them in the temples, goes to a little inner room in his own house, where he has built a small platform upon which he has placed a large chair, which he covers with wreaths of flowers. He daily takes his seat on the floor in front of it, for spiritual meditation and prayer. He says that God comes to him at times, and must have a seat. The chair is considered sacred, and little offerings are brought, and there dedicated to the poor. "Oh that I knew where I might find him, that I might come even to his seat!" (Job xxiii. 3.)

Mr. Perkins writes: "It is truly wonderful how I am enabled to carry on this large work, so insufficiently supported by regular appropriations. We have people coming to us almost every month, in places where I have no preacher, teacher or church, and I am at my wits' end to know how to nurture them into Christian life. I add here and there a preacher beyond my regular resources, and for a time am quiet in the faith that the Lord will send the means to keep them. Then in some sleepless night I get to thinking of the payroll, and how many helpers I have beyond what the American Board provides for; my faith weakens, and I get frightened, and determine at the next monthly meeting to dismiss a helper, though the work will be badly injured. But perhaps in the morning, or before the meeting, some donation comes, rather unexpectedly, and I breathe more easily, faith returns, and I am resting. A few months ago we had eighty people join us in a village where we had a church, and one hundred in another where we have neither church, land, preacher nor teacher. I was troubled about the latter, and felt if I did not buy land, build a mud thatch, and place a teacher there, the people would be persecuted out of Christianity. The land, church and teacher's house would cost sixty dollars. Where was I to get the money? It would be of no use to send to the American Board. They gave all they could when they made the appropriations, and would not consider any further appeals. I could say: 'Well, I am not called upon to carry this burden, or spend any more than the Board gives, so I will leave the people alone.' But then that meant that the congregation would grow cold, and not being properly grounded in Christianity would surely return to Hinduism. I commenced negotiations about a small piece of land, and paid fifty rupees for it. A month after a lady in Massachusetts sent me sixty dollars, and the order for a church and teacher's house

has been given. You can understand how happy I was to have my faith so strengthened."

Dr. Harriet Parker, describing a tour taken last February, says: "A party of men crossed the fields to meet our cart, and beg Mr. Perkins to send a catechist to live in their village. It was a request often made before, and as often refused, for he has not the means to support the man."

India's message to the Haystack Centennial was, "We can and we will, if you will what you can, to make India Christ's." And the Christian people sent this in their own tongue, "Because they" (Mills and his associates) "willed what they could, we are to-day Christ's men. By God's help we will what we can to make our Hindu land Christ's land."

AFRICA

"Stretching along the east coast of Africa from the Zambesi River southward, lies a land splendid in the beauty and variety of its scenery, well watered and of great fertility. It is a paradise for hunters, and is rich in its resources. In the excellence of its available building sites, in the populousness of the region, in the utter absence of uplifting influences, and consequent needs, it affords a situation unsurpassed as a field for missionary effort." At an altitude of four thousand feet and two hundred and twenty-five miles from the sea is Mt. Silinda, a station opened by the American Board in 1893. To this most fascinating field went Miss Julia Winters in 1904, to teach in the school. A fine linguist, her assistance has been of special value in translation and language work. In this she has been associated with Mr. Hatch of the South African General Mission.

And now comes the sound of wedding bells from Mt. Silinda over all these miles of land and sea—June fifth our Miss Winters became Mrs. Hatch. It is a romantic story, as charming in its primitive setting as any Longfellow ever wrote. How like Priscilla, this picture of the sweet bride in her broad white hat with white strings tied under her chin, mounted on a little donkey made festive with greens and white tape. Seven native boys carried the camp equipage and provisions. And this bridal party forded streams and made their way for a week over a rough trail, most of which had been made for this particular journey. They were going to the fine mission home Mr. Hatch had developed, and to the interesting group of natives he had taught during his six years at Rusitu. It is give and take in missionary annals, and this time we are the gainer, for Mr. Hatch has been accepted by the A. B. C. F. M., and by this time has returned to work at Mt. Silinda. How beautiful it is when one has given up houses and lands, and brethren and sisters and mother for His sake, and the gospel's, to see the hundredfold coming back in this life. The W. B. M. P. sends love and blessing, rejoicing in this new home, founded to carry out God's plan for these young people, and the wonderful work given into their hands.

Mr. Bunker in a recent letter referring to this region, writes: "From every direction there comes to us the knowledge of the earnest longing of the people to hear and learn the message, and receive the gifts of God committed to our trust for them. Now, dear friends, stand by us in prayer and gifts, and we shall see the kingdom of God come with power."

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OUR WORK AS CHRISTIAN ENDEAVORERS IN TURKEY

PROBABLY the Endeavorers who are especially interested in Adana Seminary and its missionaries know that Adana is the capital of a large province of the same name in Southeastern Turkey. A missionary says, "Although Adana is an important city of fifty thousand inhabitants, while Tarsus, the home of Paul, has but seventeen thousand inhabitants, yet, to make people understand the location of Adana, I say it is about thirty miles from Tarsus."

In this thriving city on the hillside, looking out over the great Cilician plain with its clustering villages, the Christian Endeavorers are supporting, not only Adana Seminary with its departments—Greek and Armenian—but Miss Morley, the youngest missionary.

Miss Morley writes interestingly of matters which show much progress in the establishment of the work, and uplifting of the people. Among other things she says: "The teachers from the boys' school and from the church schools have united with the teachers of the Seminary in holding an educational meeting every two weeks. These native teachers have cheerfully taken up the extra burden of preparing papers.

"With one exception these papers have been in English, and show a spirit of earnestness and of aspiration toward better work. Some of the subjects were, 'What a Teacher Ought to Know,' 'The Training of Our Senses,' 'How to Teach Reading,' 'How to teach Geography,' 'Character Training.' Such meetings are an incentive to reading, and the establishment on the part of the individual teacher of more correct principles and methods.

“December 29th was observed as Alumnæ Day. The regular pupils were put in the background, and the house was opened for the graduates of the Seminary. A program was followed by refreshments, but the real success of the day was in the renewing of friendships and the strengthening of the claims of the higher life, which the alumnæ must have experienced in returning to the Seminary.

“The religious life of the school has been steady and deep. There has been a sense of the Father’s presence, and the reality of the spiritual life. Three or four have come into the new life for the first time, and there has been much character building and strengthening.

“Eight new Greek girls came as boarders this year, to whom a living, vital Christianity is entirely new. They ask much about sin. The Bible stories, which are mostly new to them, bring out all sorts of questions about duty and right living. One of the Greek girls has, I believe, been truly converted, and has experienced that greatest of all blessings—the forgiveness of sin through Christ.

“The need for more ample accommodations has surely come to be imperative. It is difficult to refuse a second time girls who have a right to expect us to take them—girls who have finished the schools in the villages. The applications for next year far outnumber our accommodations. I believe we could fill the school twice over, taking only desirable girls.”

VILLAGE WORK IN HADJIN FIELD

On account of an unusual amount of illness, both among teachers and pupils, it has been impossible for the ladies to tour much among the villages of Hadjin Station this year, but a number of them have been visited by Rev. Mr. Trowbridge. He finds that in spite of extreme poverty the work in these valleys and on the mountains sides is going bravely on.

An opportunity to open a new mission school in a village about five hours’ ride from Hadjin gives great encouragement. One of Mr. Martin’s orphan boys after leaving school returned to his native village. Last summer he married a girl from the Mennonite orphanagé, and built a new house, the finest in the village. Both he and his wife were anxious to do something to help the village, so they offered a room in their house for a schoolroom.

Just at this time a gift for village work in Hadjin Station was received from America, and the missionaries felt that the Lord had sent it to be used in this village. So the wife was installed as teacher, and has fifteen pupils.

The Bible women continue to do good work in the villages, and the teacher at Fekke has been able to do some work among the women besides her school work.

•

There has been a quiet but very earnest work of the Spirit among the girls of the Hadjin Home. A number have been converted, and there has been a marked improvement in those who were already Christians; nine girls joined the church at the Easter communion. Such girls will have an influence in the villages.

ERZROOM

Erzroom, like Adana, is the capital of its province, and is a city of thirty-nine thousand inhabitants, located in a mountainous district at about the altitude of Mt. Washington. Here the Christian Endeavorers of Colorado support Miss Ruth Bushnell, who holds the fort practically alone, as Miss Lord has come home to remain, and Miss Myrtle Foote and Rev. and Mrs. Stapleton are absent on furlough.

The girls' boarding school has been greatly prospered. The village schools are also prospering, and one has been established in a new village. It is the pride of the villagers, who promise to do all they can for its support.

Two especially good helpers are the Bible women, Digin Mariam, and the kindergarten teacher, Miss Arousiag Saatelian. Miss Mariam visits from house to house, and also reads and explains the Bible to the sick who come to Dr. Underwood for medicine. All, even the Turkish women, listen to her attentively.

Miss Saatelian was a massacre orphan, and was kept in the orphanage and boarding school until her graduation four years ago, when she asked to be sent to some hard place to teach, that she might show her gratitude to God, who had done so much for her. Accordingly she was sent to one of the hardest out-stations, where she did excellent work as a teacher and Bible reader. She was then given kindergarten training, and has now been kindergarten at Erzroom for nearly two years. She has a winning manner, and the children are devoted to her.

The Gregorian schools tried to entice her away, and offered her nearly twice as much salary as she was receiving, but she is an earnest Christian, and as she had given her word that she would teach in the mission she refused the offer.

PRAY directly for the conversion of the world. Dwell on the promises that the world shall be converted: read them; pray over them; pray that the fulfillment of these promises may be hastened. Think of the multitudes that perish every year and will continue to perish till the promises are fulfilled. Think of the truth that the conversion of the world can be hastened by prayer, and that it can be delayed by unbelief.—*Mary Lyon.*

A VISIT TO MARDIN

BY MRS. JEANETTE WALLACE EMERICH

MARDIN, TURKEY, April 1, 1907.

OUR work has gone steadily on since the opening of the year, and a great measure of health has been granted us all.

Spring is with us, and the almond trees are in bloom. Our vases are filled with the early flowers—violets, anemones, daffodils and wild hyacinths. The winter is as long in leaving us as the proverbial caller who says, "Well, I must be going," and then stands and chats at the door for two hours more. Yesterday he sent a flurry of snow and hail, and dropped the thermometer below freezing, just to let us know that he doesn't at all approve of spring becoming master of ceremonies.

But to-day, because the sun is urging us to come out of doors, perhaps you would like to walk around the mission premises and see some of our work and talk with some of our workers.

The first building to which we come is the "kerhana," or factory. It is an imposing name for such a small room, but we hope some day to have a building that will do honor to the name. We have one hundred and ten workers, though there are only seventy in the room to-day. If the girls sat on chairs in good American fashion the room would not accommodate them, but fortunately they can sit crosslegged on the floor as every Turk can, and so occupy a minimum of space. Their work is very dainty, and they improve constantly in cleanliness and accuracy. These people have to be educated to the point where they can see dirt. To wash one's hands is entirely unnecessary, only a tiresome "a la Franca" custom that it isn't well to copy, for it uses up the soap too fast. When the lace was pronounced too dirty they were much surprised. "Can't you wash it?" was the query. But now they know what clean work and what perfect work is, and if sometimes they fail to understand, the deduction of a piaster or two from the piece soon teaches them. The success of this work depends, of course, upon the market we can find for it. So far the outlook has been most encouraging, and we hope that as the number of workers increases here in Mardin the demand for their work will increase in America.

The lace makers are girls ranging in age from twelve to twenty years. They earn from a piaster (four cents) to two piasters a day, a very good wage for a girl here. Prayers are held each morning for fifteen minutes, conducted by teachers from the girls' high school, and twice a month by our native pastor. Classes in reading follow, and after that white aprons

are donned and the lace making begins. You would like to look in on the class of thirty-five or more who meet for Bible study with Miss Graf at twelve thirty. When a girl has learned to read readily she joins this class. Syrians, Armenians and Protestants all sit on the floor in front of Miss Graf studying the life of Christ. This feature of the work is one of the most encouraging, and we hope for blessed results from it.

We have made a long visit at the "kerhana," but perhaps you enjoyed watching the girls. They look contented and happy at their work, and their fingers fly rapidly.

Just a short walk across the yard and we come to the girls' high school. The little girl we passed was one of the orphans. Mrs. Dewey has charge of that work in Mrs. Thom's absence.

The classes are in session at the girls' high school, but we can go over the building. Miss Fenenga, the principal, is patiently waiting for additional rooms. You can see how inadequate the quarters are. The large, hexagonal pillar, several feet through, makes this assembly room anything but satisfactory, cutting off as it does the right quarter of the room. If this room could be used as a dormitory it would do very well, and would also relieve the crowded condition down stairs where the girls now sleep. Two of the teachers have their room—what you would probably call a good-sized closet.

Last week the English Society of the girls' high school gave us a very pleasant program. The first and second classes and teachers from the boys' high had been invited. When I went over to the school in the afternoon I found Miss Fenenga trying to work out the knotty problem of seating them. "Now wouldn't it be just fine," she said, "if we had our big new room, and I didn't have to crowd people together in this fashion?" I agreed most heartily, as you would have if you could have seen the problem with which she was struggling. Stated in mathematical terms it would read something like this: "If I have a box of sardines, and I have fifty more sardines given me, how can I pack them all in one box?" You can see there is but one solution, and that is to enlarge the box.

After a look at the boys' high school, the preparatory school, and the hospital, we will go into the city and see the little ones in the kindergarten. The hospital has been closed for nearly three weeks while our doctor was on a trip to Midyat, a large village two days' journey from Mardin. The proceeds of an eight lira operation was given to the lace industry, and helps toward paying off the debt we were obliged to contract in starting the work. Medical work is but one part of what the doctor has to do when he goes to one of our villages. There are usually church difficulties, disagree-

ments among the members, and a dozen other things that have to be looked after. A medical man in Turkey ought to be a combination of doctor, trained nurse and philosopher, with some of Solomon's wisdom thrown in and much of Job's patience.

You are wondering if these narrow alleyways through which we pass on our way to the kindergarten are the Mardin streets. Yes, they are, and after once experiencing them with their thick mud and filth one does not care about describing them. We may meet half-clothed children or pitiful looking beggars, but we are sure to see dogs. All animals in Turkey are pitiful looking objects. I sometimes think that the cruelty of the Turk to animals is a criterion of his cruelty to his fellow-men.

The old Mardin Castle towers over the city in a most majestic way. Last week when President Riggs, of Harpoot College, and Mr. Graves, the English Consul, from Diabekir, were our guests, we took a trip up there. But a trip to the Mardin Castle is a story by itself.

Another turn, and we are at the kindergarten, and a most interesting place it is. Just at present an epidemic of whooping cough is going through the ranks. Every few minutes a small one retires to finish "his hoop" in the yard. No one thinks of staying at home. The children will all have it anyway, and why not come to the kindergarten. Protection from disease is an unheard of thing.

The kindergarten circle has to be oval shaped, because the room is small, and the children many. How solemn they all look! That is because they are overawed by visitors. Then, too, they are small miniatures of their fathers and mothers. They look as if they were playing at being grown up. Perhaps they will sing a song in English for you. You may wonder what "happy grinting" is, but if you are wise you will understand that it is a "happy greeting" they are wishing you, while they make a most respectful little salam which you must be sure and return.

The three kindergartners who are with Miss Graf have their training work each afternoon. All the work has to be given by translation, for there are no text-books to draw on. Some of the girls show great aptitude for the work, and how happy they and their teachers will be when they go out to open kindergartens of their own in the villages. What a blessing to the starved childhood to which they go.

Our senior missionary, Mr. Andrus, took a five days' trip to Nisibin and vicinity about ten days ago, in company with President Riggs. They stopped at several places where there were interesting ruins, and returned much refreshed by the short trip. To let go of one's work so for a brief time is like taking a new breath. It gives one added impetus to go on.

The work among the women and in the city is carried on by Mrs. Dewey and her daughter. Personal work among the Bible women is done, as well as visiting in the homes and holding weekly meetings.

Each worker has his share, and what a joy it is when we see results following our efforts.

CHINA

Miss Flora K. Heebner writes from Tai-ku, Shansi, China :—

What you say about the interest of the children in the Tai-ku work makes us all as happy as children over a new toy. How good. Of course we will send them things about our girls' lives and a bit about the school.

You ought to see how happy they are with the new desks we have just had made for them. I have not tried to take the girls at their studies, but will do so sometime, so you can have an idea of the inside of their bright, airy, comfortable brick floor study and recitation rooms. Dear Mrs. Su has a little six weeks' old baby girl, but she is as efficient as ever in the school-room. Her oldest daughter, Truth (the baby's name is Glory), is in school every day—dear little three-year-old tot—and does just what she sees the older girls doing.

I have just come back from another two weeks' stay in Fen Chou Fu. In October I made a two days' trip to a new village about fifty miles to the northwest. One of the helpers from the Nan Ching Tin field moved to this village about five miles away from there. He has opened an opium refuge for men, and his wife one for women in another house and courtyard not far away. In addition she has started a little day school for girls, and now has eight pupils. The situation is most desirable. But word has just come in that there is persecution there. Temple and idol worshiping taxes will decrease as Christ's church increases, and the evil one won't let a thing like that happen without making a fuss.

From there I went early one morning to visit the home of Mr. Meng, the Christian tailor. They were expecting me, and had a delicious breakfast of Chinese food waiting. But they were a bit disappointed when they learned I was staying two hours instead of two weeks, for two of these women had been to our March class here in Tai-ku, and they were promised that "after summer" they would have a class in their village. About ten women literally "laid hold on me," and said, "Won't you help us? Won't you teach us?" Sounds Macedonian like, doesn't it? I told them I would soon come and bring a woman with me to help me and them, and they were happy.

Leaving them I went on to Nan Ching Tin, and there met the very same conditions—"Come and help us." To these two places I must go after Christmas, instead of to one before the holidays as I had hoped.

November 10th I went down to Fen Chou Fu. Mrs. Corbin and Annie came two days later, and on the 12th we opened up the class there. We had two women reading in the catechism, and Mrs. Corbin had them. Mrs. Atwood had another woman in the "First Principles of the Doctrine." The other women, seven of them, were reading in Luke. They all put in two weeks of hard, earnest study. Two of the helpers gave such invaluable help to them. All the Luke class read quite well, and these are the ones of whom we expect so much. They are all "Jesus' disciples." They do not fear persecution, and all have unbound feet. All but two of them worshipped idols, and now are most appreciative of the goodness of Him who called them away from their gods and worldly lusts. The last day of the class four women came from a distance to "read." When told the class was over one nearly wept, and said, "Oh, but I must read and learn." She with the other three are waiting eagerly now until after Chinese New Year when we plan to have another class for them. Then there are to be some twenty or thirty women. Think of it! I thought we were employed to the utmost with ten, but there seems to be no other way, and these seven who read so well will help with the beginners. When I left they said they were praying for a "Chiao Shih," meaning an unmarried woman teacher. I told them I was praying for two. You appreciate the situation, I am sure.

WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM SEPTEMBER 10, TO OCTOBER 10, 1907

COLORADO	717 60	CHINA	5 00
ILLINOIS	2,314 33	JAPAN	5 00
INDIANA	125 25	Receipts for the month	\$15,962 41
IOWA	2,139 35	Previously acknowledged, corrected	58,292 43
KANSAS	1,418 98	Total since October, 1906	\$74,254 84
MICHIGAN	1,054 32	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MINNESOTA	346 26	Receipts for the month	\$389 00
MISSOURI	1,287 22	Previously acknowledged, corrected	1,651 86
NEBRASKA	621 04	Total since October, 1906	\$2,040 86
OHIO	3,931 08		
OKLAHOMA	41 25		
SOUTH DAKOTA	549 74		
WISCONSIN	1,318 54		
WYOMING	74 90		
MASSACHUSETTS	12 55		

MISS FLORA STARR, Ass't Treas.

Additional receipts too late to be acknowledged in detail this month, make the total of the year \$98,246.06, with \$2,515.11 for special objects.

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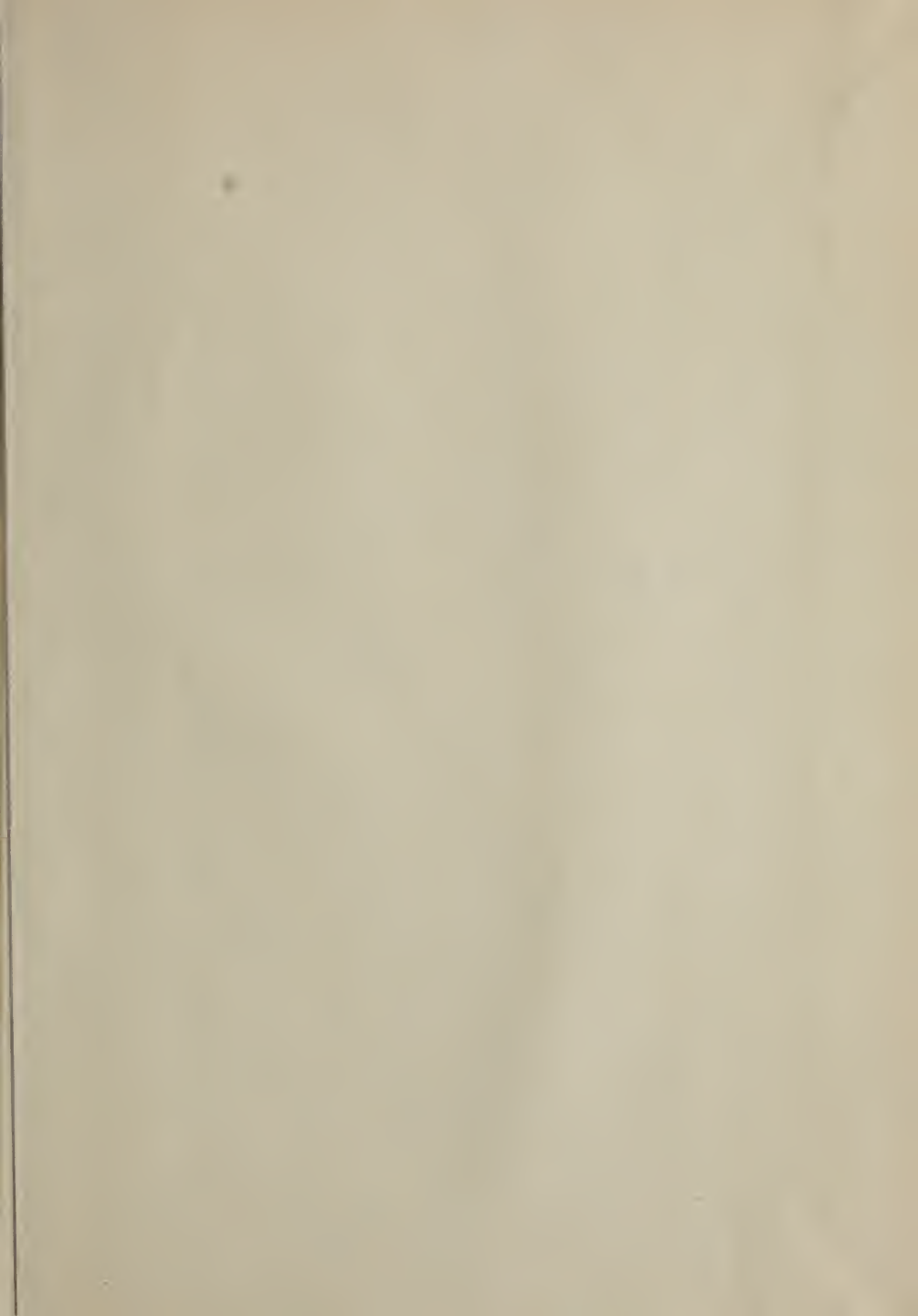
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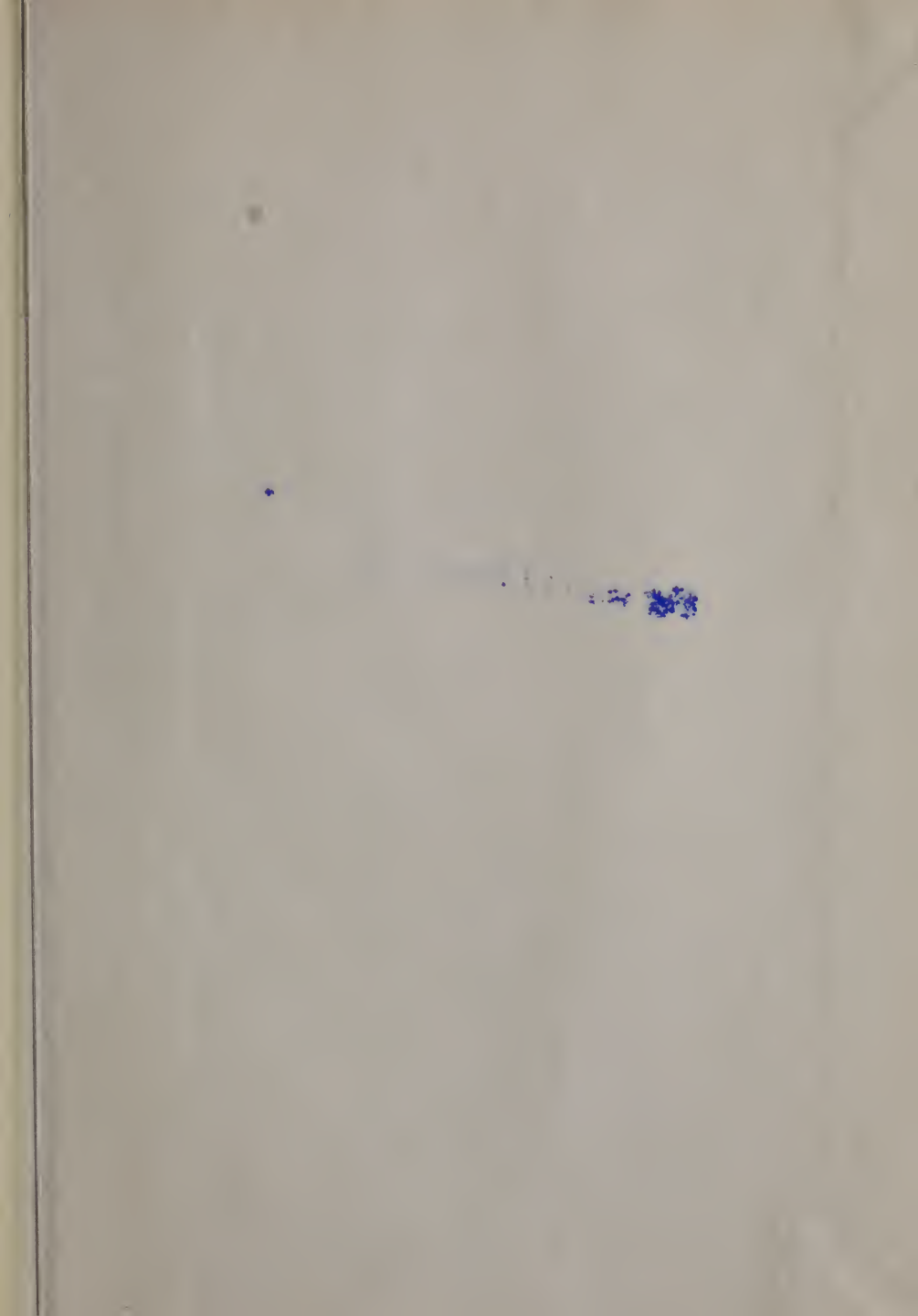
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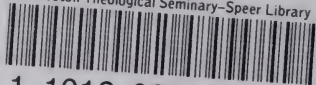
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